Some Anons have recently expressed interest in having more “book club” threads, specifically works written by people within the higher levels of the global power structure. I’ve decided to contribute. Today, I want to discuss the book “The Next Million Years” by Charles Galton Darwin. Keep in mind, this is going to be an info dump and analysis thread with an abundance of text and contextual historical information. If that’s not your thing then this thread isn’t really for you.

Charles Galton Darwin was born on December 19, 1887 in Cambridge, England. He was the son of Sir George Howard Darwin and Martha Haskins du Puy. Continuing in his family’s scientific tradition, his father worked as a prominent mathematician, geologist, and astronomer. George Darwin went on to become an English barrister, a Fellow of the Royal Society, a President of the Royal Astronomical Society, and a Knight Commander of the Most Honourable Order of the Bath.

His mother was an American socialite descending from the Pennsylvanian du Poy family. She was elected to the Cambridge Ladies Dining Society, a university discussion group instrumental in the women’s suffrage and educational movements.

More pertinently, he was the paternal grandson of Charles Robert Darwin, the famed British biologist and father of evolutionary theory. Sir Francis Galton, the founder of eugenics, was carefully selected as the young boy’s godfather. As half-cousins through their common grandparent, Erasmus Darwin, Charles Darwin and Francis Galton were related by blood. Consequently, Charles Galton Darwin derived his namesake from both his paternal grandfather and his familial godfather.

Darwin’s youngest sister, Margaret Elizabeth Darwin, married Geoffrey Keynes, a descendant of the prominent Keynes bloodline. Geoffrey was the brother of John Maynard Keynes, the famed English economist and founder of Keynesian economics.

Charles Galton Darwin married Katharine Pember, the mathematician daughter of Francis William Pember. Their first son, George Pember Darwin, married Angela Huxley, a descendant of the Huxley family’s scientific dynasty. She was the granddaughter of the writer Leonard Huxley and a great-granddaughter of the biologist Thomas Henry Huxley. Further illustrating their familial relationship, T.H. Huxley so fervently supported Charles Darwin's theory of evolution that he was nicknamed “Darwin’s Bulldog”.

Through these endogamous marriages with other scientific dynasties, the Darwin family has maintained not only its “eugenical” purity but also its social privilege as well.

After a five-year stint at Marlborough, Darwin attended the University of Cambridge's Trinity College before graduating with a BA in mathematics in 1910. He acquired a post-graduate position at the Victoria University of Manchester as a Schuster Reader in Mathematical Physics. Under the tutelage of Ernest Rutherford and Niels Bohr, Darwin contributed to the mathematical development of Rutherford's gold foil alpha particle experiments. By hitting a piece of gold foil with alpha radiation, they demonstrated the atom consisted of mostly empty space with a tiny but dense, positively-charged nucleus. As a result of this research, Rutherford developed his nuclear model of atomic structure.

Inspired by Francis Galton's work on eugenics, Sybil Katherine Gotto founded the Eugenics Education Society in 1907. A year later, Sir Franics Galton himself joined the society and became its Honorary President. Francis even wrote the foreword for the first volume of the Eugenics Review, the Eugenics Education Society's official journal.

In 1911, John Maynard Keynes, Horace Darwin, Ronald Fisher, and Reginald Punnett co-founded the University of Cambridge's Eugenics Society. A year later, they organized and stewarded the First International Eugenics Congress in London, England. Their organization forged an intimate partnership with the Eugenics Education Society, later becoming its affiliate branch. In 1937, John Maynard Keynes became a Director and Vice-President for the renamed Eugenics Society.

Charles' paternal uncle, Leonard Darwin, served as the society's third president from 1911 until 1929. Under his leadership, he created a research committee to systematize the format and symbols used in pedigree studies. This model was adopted by Charles Davenport's Eugenics Record Office at Cold Spring Harbor Laboratory in the United States.

In 1926, the institute was renamed as the Eugenics Society, also known as the British Eugenics Society to distinguish it from its international counterparts. Emulating his forefathers, Charles Galton Darwin joined the Eugenics Society and served as its president from 1953 until 1959. During his tenure, Darwin attended an ecology conference titled "Man's Role in Changing the Face of the Earth" to discuss the ostensibly deleterious impact of human population growth on environmental conservation.

From 1959 through 1962, Julian Huxley presided over the Eugenic Society as its ninth president. In addition to this role, Huxley became the first Director-General for the United Nations Educational, Scientific and Cultural Organization and was a founding member of the World Wildlife Fund. During our analysis of Julian Huxley's text "UNESCO: Its Purpose and Its Philosophy", we deconstructed how its author patterned UNESCO's ideological and scientific framework based upon the British eugenical model.

The Eugenics Society was renamed as the Galton Institute in 1989 in honor of Charles Galton Darwin's godfather Sir Francis Galton. In 2021, the society once again rechristened itself as the Adelphi Genetics Forum, attempting to disassociate itself from its eugenical past. However, despite this public relations campaign, the Adelphi Genetics Forum has never deviated from the eugenical philosophy of its founders.

In addition to his membership and presidency at the British Eugenics Society, Charles Galton Darwin belonged to several prominent academies and chivalric knightly orders. On May 11, 1922, Darwin was elected as a Royal Society fellow. He later received the organization's prestigious Royal Medal in recognition for his outstanding research in the field of quantum mechanics. In 1939, the Royal Society's Council and its Fellowship elected Darwin as the academy's vice-president.

Shortly after receiving admission to the invisible college, Darwin enrolled within the academy's Scottish offshoot, the Royal Society of Edinburgh. In 1942, he was appointed as a Knight of the Most Excellent Order of the British Empire by King George VI. He even joined the eugenically affiliated American Philosophical Society.

On the eve of the Second World War, Charles Galton Darwin became the director of the National Physical Laboratory in Teddington, West London, England. In this role, he contributed to the infamous Manhattan Project to create the world's first atomic bombs.

The Next Million Years by Charles Galton Darwin was first published in 1953 by Doubleday & Company, Incorporated. Evident from its title, Darwin's book prognosticates an elitist ambition for controlling humanity over the next million years. As a leading figure in the eugenicist movement, Darwin readily divulges the conspiratorial machinations of the aristocratic establishment. Employing the ostensible threats of overpopulation and resource depletion, Darwin champions the Malthusian doctrines of depopulation and eugenical breeding. Through careful analysis, he contemplates various coercive measures for achieving global population control. Darwin anticipates the emergence of scientific developments that will inextricably alter our biological character. He compares how different ideological creeds influence humanity's reproductive activity. With this in mind, Darwin envisions the formation of a eugenical creed to permanently establish an antinatalist culture.

Before delving into the book itself, there's one important point that I need to address. Like other globalist authors, Darwin crafts his writings in a duplicitous manner, shielding himself through plausible deniability. At times, you must read between the lines in order to decipher its underlying meaning. Darwin often couches his conspiratorial admissions as nothing more than intellectualist predictions.

Throughout his book, Darwin feigns a pessimistic outlook regarding his solutions to populational growth. This is an effectual way of disarming his readers, suggesting such policy proposals will never be implemented. Only those privy to his subversive activities can fully interpret his eugenical writings. After all, why would he dedicate his life to scientific eugenics if he ultimately felt it was a hopeless endeavor?

In his opening chapter, Charles Galton Darwin lauds the scientific importance of probability theory. Prior to the principle of probability, researchers were entirely reliant upon the scientific method to determine the relation between cause and effect. Scientists could only establish empirical truths through their experimentation, limited to testing one variable at a time. While the scientific method enables a high degree of precision and specificity, it is often limited by its small sample size.

Rather than demonstrating absolute certainty, probability theory approximates reality through statistical simulations. Contrary to conventional wisdom, the accuracy of probability theory improves as the sample size increases. While individual data points remain unpredictable, probability theory accurately computes the likelihood of recurring statistical trends. Over time, the effects of statistical anomalies and outliers become increasingly marginal. Probability cannot tell you when something will happen, but it can tell you the likelihood at which it will occur.

Most importantly, probability theory revolutionizes the statistical application of behavioral science. Despite the unpredictability of individual choice, researchers can accurately predict mass psychological behavior. By analyzing censual and biographical data, governments methodically forecast future domestic trends:

“When I compare human beings to molecules, the reader may feel that this is a bad analogy, because unlike a molecule, a man has free will, which makes his actions unpredictable. This is far less important than might appear at first sight, as is witnessed by the very high degree of regularity that is shown by such things as the census returns. When averaged over a whole population these reveal a remarkable degree of regularity in most of the happenings of life; this applies not only to basic things like births and deaths, and uncontrollable things like the incidence of sickness, but also to things in which man does regard himself as an entirely free agent. To take a quite trivial example, there is considerable uniformity in the names given to new-born infants, in the sense that it can be foretold with some accuracy what fraction of them next year will receive each of the more fashionable names. Thus though the individual collisions of the human molecules may be a little less predictable than those of gas molecules—which, as I have said, do not have to be considered in detail either—the census returns show that for a large population the results average out with great accuracy.”

As a statistical physicist, Charles Galton Darwin employed computational machinery to calculate innovational probability equations. From a young age, he foresaw the potential of artificial intelligence as

a revolutionary algorithmic tool. Statisticians pioneered game theory study, applying statistical probability and mathematical models to real world simulations. Through utilization of artificial intelligence, international technocrats preemptively calculate the outcomes of policy proposals, further entrenching their societal control, “This might come about, for example, through the use of the new high-speed calculating machines, which in a short space of time might explore the consequences of alternative policies with a completeness that is far beyond anything that the human mind can aspire to achieve directly. If this were the way the revolution was made, it would have to count as yet another scientific revolution”. As a result, tyrannical rulers anticipate, counteract, and prevent popular uprisings before they even occur. They create contingency plans for every conceivable scenario, fortifying against inevitable public backlash.

Charles Galton Darwin distinguishes four fundamental revolutions transforming the course of human history. These revolutionary transformations are characterized by two prevailing elements. First, these transitions created unprecedented and irreversible alterations in human civilization. Second, these revolutions coincided with an exponential increase in world population growth.

Before the advent of fire, man’s nutritional selection was severely limited by his dental fragility. The heat from fire cooking massively expanded his dietary variance. By cooking meat before ingestion, tribesmen eliminated noxious pathogens and extended its nutritional shelf life. Herbs that were previously inedible could now be softened and made digestible. Tribesmen heated their shelters with burning fires, permitting habitation in both temperate and sub-artic climates. Nutritional enrichment increased life expectancy and reproductive frequency, resulting in substantial population expansion.

Agricultural civilizations constructed permanent settlements rather than relying on nomadic migration. Through animal husbandry and agricultural cultivation, farmers increased the output of their nutritional production. The cultivation and storage of non-perishable foods enabled our survival during seasonal hardships. The Agricultural Revolution created surplus production, thus propagating prodigious populational growth.

Darwin notes how, despite arising independently in different places at different times, the urban revolution shared striking similarities regardless of its point of geographical development. The rise of city-state mercantilism brought agricultural products to urbanized markets, allowing profiteering tradesmen to alleviate neighboring shortages. The urban economy enabled the specialization of labor, streamlining agricultural production for maximum efficiency. Improvements in food distribution accelerated society’s population progression.

Unlike previous revolutions, the Scientific Revolution remains in its infantile development. Darwin describes how the last hundred and fifty years of civilizational development have surpassed those of the previous fifteen hundred. For the first time, man is consciously discovering the fundamental nature of reality, intentionally and systematically transforming his way of life. Darwin believes experimenters like Galileo Galilei and Francis Bacon germinated the seeds of scientific methodology. However, according to Darwin, the true birth of the Scientific Revolution coincided with England's Industrial revolution.

Since the Atlantic nations are the predominant contributors to the scientific revolution, the white races have been the primary beneficiaries of its material rewards. From the beginning of the nineteenth century, Britain's domestic population has more than quadrupled in size. However, these scientific benefits and population expansions have extended to other parts of the world as well. Through introduction of modern hygiene, famine codes, and railway communication, India alleviated food shortages and prevented its mass starvation. As a consequence, Darwin estimates that India's population more than doubled in the course of a century.

Referencing Thomas Malthus' book "An Essay on the Principle of Population", Darwin contrasts the geometrical progression of population growth with the arithmetical progression of food production. A geometrical progression is determined by continuously multiplying the preceding number by a constant numerical value. In contrast, an arithmetical progression is calculated by repeatedly adding a fixed numerical value to the previous sum total. Darwin argues the rate of population growth will inevitably exceed food production capacity, "A hundred and fifty years ago Malthus wrote his Essay on Population in which he drew attention to the conflict between the law of biological increase of the human species which is a geometrical progression, and the law of increase in the area under agriculture winch can only, roughly speaking, be an arithmetical progression. Man must always be outrunning his food supplies". He reiterates the impossibility of an arithmetical progression ever keeping pace with a geometrical one. For Darwin, these fixed limitations remain as constant as any other mathematical law.

Based on Malthusian theory, Darwin affirms how human populations can never exceed the nutritional sustenance required for their sustainment. However, according to Darwin's fallacious claims, man will inevitably propagate his numbers until he reaches the limits of starvation, "To summarize the Malthusian doctrine, there can never be more people than there is food for. There will not be less, because man, like every other animal, tends to increase in numbers". While residing in his natural environment, man indeed exhibits rampant reproductive behavior. Regardless, recent civilizational developments have largely nullified man's procreative instinct.

Despite Malthusian mispredictions, Darwin maintains his theory of geometrical population progression, citing nineteenth century demographical figures. Regarding the disputed theory of arithmetical food

production, Darwin argues unanticipated factors temporarily increased global agricultural yields. The maturation of the American continent expanded cultivation of its arable land, further increasing its agricultural production. Meanwhile, the construction of railway and steamboat technology vastly accelerated international shipping. The exportation of American food into international markets provided sustenance for the European continent, “It was verified that the increase in population tended during that period to be in geometrical progression, but the development of the New World, and the establishment of railways and steamships to carry its products to the Old World had the unforeseen consequence that for the best part of a century the cultivated areas could increase at a rate greater than the population. Malthus's first principle was shown to be correct, but his second was vitiated by the quite exceptional conditions of the nineteenth century. This era is probably now nearing its end, and the difficulties he expounded must be faced”. However, with the Age of Exploration’s inevitable conclusion, the world discovered its last cultivable frontier. As Darwin claims, fixed limitations on soil fertility caps out its maximum agrarian output.

Absent the natural depopulating factors of disease and famine, Darwin estimates human populations will multiply their numbers two to four times within the span of a century. Darwin foresees agricultural production doubling or even tripling its current output but not exceeding much beyond that. According to Darwin’s estimation, the current rate of population expansion will outpace agricultural production in just three and a half centuries, “Now bring these two sets of figures together. If the population is doubled in a century, it is only three and a half centuries before it will be ten times its present number, and this would exhaust what I have estimated as the possibilities of the existing systems of agriculture.” Still, Darwin’s figures remain cautiously conservative compared with those of Malthus himself. Based on the validity of his assumptions, Darwin implies shortages may arrive far sooner than he predicts.

Still, Darwin acknowledges he might be mistaken regarding his basic underlying assumptions. While doubting the feasibility of ocean cultivation, Darwin recognizes such a development would thus revolutionize agricultural production.

However, even if Darwin’s timetable fails to materialize on schedule, he guarantees the inevitability of its eventual fruition. If population duplication requires a millennium instead of a century, we will still reach global deprivation in the course of twenty thousand years, “The whole argument is hardly affected even if the natural rate of increase has been much over-estimated. Though experience is all against it, suppose that the natural increase of mankind would double the population in a thousand years instead of a hundred. The only effect would be that it would take twenty thousand years instead of two thousand for the population to multiply itself by a million, and twenty thousand years is still a very short span compared to a million years.” In short, slower reproduction would merely delay our planetary starvation. For Darwin, it is not a matter of whether global shortages occur, but rather simply a matter of when.

Invoking the tragedy of the commons, Darwin alleges natural resource depletion will result in endemic shortages and environmental scarcities. According to Darwin, population pressure will eventually exhaust the remaining energy reserves vital to maintaining our industrial society. At current rates of industrial consumption, Darwin estimates mankind will extinguish available petroleum reserves in the coming century. In a similar fashion, he expects the world's coal deposits to run out within the next five hundred years, "A thing that will assume enormous importance quite soon is the exhaustion of our fuel resources. Coal and oil have been accumulating in the earth for over five hundred million years, and, at the present rates of demand for mechanical power, the estimates are that oil will be all gone in about a century, and coal probably in a good deal less than five hundred years. For the present purpose it does not matter if these are under-estimates; they could be doubled or tripled and still not affect the argument. Mechanical power comes from our reserves of energy, and we are squandering our energy capital quite recklessly; it will very soon be all gone, and in the long run we shall have to live from year to year on our earnings". Regardless of the accuracy of his predictions, Darwin reiterates the inevitability of our resource deprivation. Following the expenditure of earth's non-renewable energies, man must depend on his own production for civilizational sustenance.

However, Darwin purports that the depletion of mining deposits will result in crippling shortages of mineral resources. Unlike depleting fuel resources, he insists specific metal shortages can be adequately replaced by newly discovered substitutes, "There are going to be many shortages of all sorts of things in the future; for example, metal mines will be exhausted, and many of the metals we now use will run short some day—some of them in the very near future—but it can reasonably be expected that fairly good substitutes will be found for them". The mining extraction of invaluable resources will continue to persist but at a much greater financial expense.

Despite the potentiality of alternative energy sources, Darwin dismisses these options as insufficiently inadequate for future industrial demands.

Darwin is pessimistic regarding prospects for atomic energy production. Despite being a relatively common element, uranium deposits remain geographically scattered with few locations of high concentration. Uranium mining is both expensive and environmentally destructive, resulting in very little material reward. Additionally, producing atomic energy from uranium and thorium requires large quantities of nuclear reactors, further complicating its logistical operations. The disposal of radioactive waste remains the industry's most formidable challenge. Beyond practical concerns, Darwin argues atomic energy production will increase the political danger of thermonuclear warfare.

Darwin regards water power as an important yet limited source of energy production. It can supply a small percentage of electrical markets, but it can never fully meet the world's energy demands.

According to Darwin, solar energy seems the most promising. Through reflective solar concentration onto boiler containers, its heat generates steam energy that's convertible to electricity. The beneficiaries of solar energy will be those living in desert or tropical climates. Access to solar energy would be restricted to daylight hours, requiring extensive storage accommodation. However, due to the inefficiency of solar technology, reflector panels require large surface areas in order to generate any meaningful amount. It's also difficult to concentrate multiple reflectors towards a singular point, especially as earth's rotation changes its position relative to the sun.

In regards to wind power, Darwin recognizes its considerable energizing potential. Windmills harness and store this kinetic energy, converting it towards renewable electricity. However, the electrical output of windmill technology is limited by the inconsistency of tempestuous weather and the ultimate deficiency of its storage capacity. To increase this storage, windmills could pump water into reservoirs on windy occasions, utilizing it hydroelectrically during periods of demand. Still, these solutions geographically restrict wind energy to hillside locations where reservoirs are constructed. At the current time, Darwin views their electronic batteries as far too expensive.

While ethanol production might alleviate impending fuel shortages, its cultivation demands the employment of invaluable farmland. Farmland that will be desperately needed for agricultural production. Thus, ethanol formulation comes at the expense of nutritional sustenance.

Referencing Vincent Schaefer's recent cloud seeding experiments, Darwin describes how pressurized carbon dioxide stimulates precipitation from nimbostratus formations. However, rather than increasing the cumulation of atmospheric rainfall, cloud seeding techniques merely redirect precipitation towards specific locations. As a result, artificially increasing rainfall in a particular region inevitably comes at the expense of another. The scientifically advanced nations could extract precipitation for their own agricultural cultivation, relegating their underdeveloped neighbors to widespread famines and droughts. Darwin anticipates the militarization of weather modification resulting in burgeoning geo-political conflicts:

"On an altogether smaller scale there is the question of rain-making. As is well known, it has recently been found that when there are heavy clouds which are nearly raining, they may be made to rain with the help of solid carbon dioxide powder. The cloud was very near the point of instability, and the small stimulus was enough to topple it over. The most obvious use that could be made of the process is not actually to make rain, but rather to choose the place where it shall fall. Thus unwanted rain might be made to fall in the sea, or it might be possible for a district needing rain to get it out of clouds, which would otherwise have only let their rain fall later in another region; political complications seem very possible if this should be done."

Summarizing the Mendelian laws of inheritance, Darwin explains how man's hereditable genetics determine his physical and intellectual characteristics. Children inherit a combination of their parents' physiological genes, forming their own unique biological makeup. However, each hereditary gene derives from a single parent rather than a mixture of them both. In the past, scientists believed genetic potency diluted with each successive generation. If a parent possessing a gene reproduced with another who lacked it, their offspring would only inherit half its benefit. Their grandchildren would only obtain a fourth and so on. In reality, a parent would only transmit that particular gene to a determinate percentage of their own offspring. Those who inherited the gene would receive it in full, while those lacking would obtain none of its advantages. As a result, sexual reproduction propagates valuable hereditary qualities within the wider human genome, ensuring continuation for future generations.

In a natural environment, animals possessing deleterious genetics usually perish from natural selection. However, according to Darwin, human civilization ensures the survival and propagation of the genetically unfit. Darwin maintains the absence of depopulative forces guarantees the genetic degradation of our human race. As an example, he references the biological importance of eyesight for our prehistoric survival. Those with compromised vision were unlikely to survive the dangers of their environment, thus preventing their defective genes from disseminating to future generations. Regardless, civilizational progress afforded corrective spectacle technology, remedying a whole myriad of ocular deficiencies. Thus, the optically compromised increased their likelihood of sexual reproduction:

"In the laboratory these defects can be preserved and studied, but in wild life natural selection is continually destroying the insects with bad eyes, and thus the species is being kept up to the mark. This example suggests a speculation about the human eye, though of course that is an entirely different and much more wonderful organ than the eye of any insect. Man's life depends very much on his eyesight, and in the long past anyone with defective sight would have had a distinctly lowered chance of survival. Nature must have been continually keeping the human eye up to the mark in this way. But fifteen generations ago spectacles were invented, and at once some eye defects, such as shortsightedness, ceased to be a serious handicap. There is thus now no check against shortsightedness, and it is a fairly safe forecast that in another hundred generations or two, this defect will be even commoner than it is now. This speculation illustrates how any human quality may be expected to degenerate, unless it is being disciplined all the time by the stringent test of natural selection."

Curiously enough, the author's grandfather, Charles Darwin likely inherited a multitude of genetic afflictions stemming from generations of systematic inbreeding. So infirmed was his "wretched" bloodline that he quippingly supported their familicidal extinction, "We are a wretched family and ought to be exterminated". Julian Huxley, a leading figure in the eugenicist movement, suffered from manic-depressive bipolar disorder. His brother, Aldous Huxley, suffered from keratitis punctata, which

significantly degraded his ocular condition. In hypocritical fashion, Darwin ignores the dysgenical qualities of society's so-called eugenical elites.

Addressing the principle of the Non-inheritance of Acquired Characters, Darwin explains how the alterations one obtains throughout life will not disseminate to prospective progeny. Those inflicted with postnatal mutilations will not pass on such disfigurements to their children. More importantly, this non-hereditary principle applies to the acquirement of skills and knowledge, rendering them entirely untransmissible to future generations.

Revealing his totalitarian ambition, Darwin aspires to recreate human life according to his own scientific design. Since acquired characteristics are non-heritable, Darwin believes that permanent alterations to human nature can only materialize through genetic engineering, “If a dictator should ever aspire to bring about some really permanent change in humanity, he could do it if, and only if, he knew how to alter some of the human genes, for only so could the changed quality become anchored as a fixed character of the race”. Darwin contemplates a genealogical revolution in both the eugenical and transhumanist sciences. Such mastery of man’s biological processes would empower dictators and oligarchs to an unprecedented extent.

In seeking to circumvent the Mendelian laws of inheritance and the processes of natural selection, Darwin aspires to scientifically alter the very human genome itself. Since genetic mutations occur rather infrequently in nature, Darwin proposes artificially inducing these mutations through chemical and technological means. He references recent scientific experiments demonstrating the use of x-ray radiation and chemical compounds to artificially induce genetic mutations, “Recently it has been found possible to increase very much the frequency with which mutations occur, so that one might aspire to make much more rapid changes in the characteristics of an animal species than those which occur in nature. The method is to expose the germ cells to X-rays, or to certain chemicals, which disturb the process of cell division, so that the new cells may possess one or more changed genes”. By manipulating the rate of an organism’s cellular division through radiation and chemical exposure, scientists can generate heritable mutations within its genetic structure.

However, Darwin cautions against these methods of genetic modification, noting their strict limitations. Although scientists can create genetic mutations through ionizing radiation, they cannot control the types of mutations which randomly occur. Radiation damages the deoxyribonucleic acid within cellular chromosomes, prompting the genetic material to attempt to repair itself. This occurs through singular nucleotides being substituted, inverted, added, or subtracted from a molecular gene. As a result of these major chromosomal reconstructions, most of these newly formed mutations produce harmful genetic abnormalities. During experiments conducted on insects, researchers discovered that mutations derived

from prolonged x-ray exposure resulted in numerous detrimental effects, including possible cancer growth and reproductive sterility. As Darwin describes:

“The process is in no way controlled by the experimenter; the X-rays simply stir things up, so that an arbitrary change results, which he can then study and exploit. Quite a number of mutations have been produced in insects by these means, but most of them have been deleterious. This is not surprising because an animal is a very delicately balanced mechanism, with its constitution continually kept up to the mark by the stringent conditions of life, and a large change in any part of its structure is far more likely to upset the balance than to improve it.”

While Darwin questions the feasibility of genetic engineering, he acknowledges such developments would revolutionize eugenical science. Following in the footsteps of Plato’s Republic, Darwin desires the creation of a “eugenically” stratified society. As a first step, geneticists might scientifically engineer humans with distinctive physical traits, suited for the completion of a specialized labor. However, Darwin’s true aspirations relate to the genetic modification of man’s cognitive faculties. Despite the potentiality of cognitional enhancement, Darwin differentiates between eugenical civil servants and a true masterful breed.

Through the use of subcutaneous injections, Darwin supports the hormonal alteration of humanity’s moral and intellectual capacities. Based on the successful outcome of animal experiments, he believes researchers could replicate these results with their human subjects as well, “Looking a little deeper there is the possibility of substantially altering the intellectual and moral natures of individuals by some sort of hormonal injections; already great effects have been produced on animals”. These compounds could be administered through hormone-based vaccines, retarding the cognitive functioning and development of its users. A morally compromised public would thus easily acquiesce to establishment demand.

This revelation was echoed by Bertrand Russell in his book “The Impact of Science on Society”. Russell prophesizes that scientific dictatorships might administer vaccines to both stupefy and pacify their own domestic populations. Additionally, certain dietary restrictions could foster similar placating effects on human behavior, “Diet, injections, and injunctions will combine, from a very early age, to produce the sort of character and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that be will become psychologically impossible. Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so”. Although he doesn’t elaborate on this point, I believe that Russell is referring to the effects of GMO foods, insect and plant-based diets, and a total prohibition of meat consumption. Russell stresses that these processes must begin very early in a person’s childhood to fully maximize their effects.

In searching for new methods of societal control, Darwin salivates over the prospect of mass pharmacological sedation. He envisages a novel psychotropic drug capable of tranquilizing and narcotizing its users into a perpetual state of contentment. However, this “contentment drug” would lack the deleterious side effects associated with other intoxicants. Unlike the temporary influence of alcoholic and opiatic consumption, this substance retains a continuous dosage within the recipient’s biochemical system. Darwin understands how tyrannical rulers would highly covet policies mandating the pharmacological narcotization of their own populations, “Or there might be another drug that produced a permanent state of contentment in the recipient—after all alcohol does something like this already, though it has other disadvantages and is only temporary in its effects. A dictator would certainly welcome the compulsory administration of the "contentment drug" to his subjects”. By drugging their subjects into stuporous submission, despots can quell potential uprisings before they even occur.

While forced drugging laws have yet to be implemented on any planetary scale, they were successfully enacted as a form of political persecution by the Soviet Union. We have witnessed the voluntary consumption of “contentment drugs” in the form of anti-depressants, anxiolytics, and other anti-psychotics. In the year 2020, the Centers for Disease Control and Prevention reported sixty-five million Americans, or one out of five people, used psychiatric medication. If the powers that be cannot accomplish mass sedation through compulsive force, then perhaps they can achieve it through willful consent.

During his famous speech at the University of California’s Berkley campus in 1962, Aldous Huxley emphasized numerous applications of more direct forms of physiological control. Huxley corroborated how tyrants often distribute drugs to sedate and pacify the common rabble. With the right mixture of intoxicants, calmatives, and hallucinogens, the elites could tranquilize their workers into a state of utter contentment. This could be achieved despite the public living in the most appalling economic and social conditions, “In the hands of a dictator these substances in one kind or the other could be used with, first of all, complete harmlessness, and the result would be, you can imagine a euphoric that would make people thoroughly happy even in the most abominable circumstances”. In his book Brave New World, Huxley wrote about a “fictional” society in which an elite constantly narcotized their underlings to prevent them from realizing the inhumanity of their conditions. In many ways, this has already come to pass.

Darwin emphasizes how the master breed must never succumb to the same beguilements and amusements which he besets upon the lower castes. He cautions his fellow technocrats against the consumption of mind-impairing substances, lest they lose their acuity to rule, “To produce effects of these kinds there must be a master, and the master must be above and not subject to the procedure he is enforcing on his subjects. The dictator could not afford himself to take the "contentment drug", because if he did so his capacity for rule would certainly degenerate”. He fears the aristocracy will

degenerate itself through indulgences and debaucheries, obstructing their transformation towards a true master breed. Therefore, he implores the elites to preserve their eugenical consistency through stringent sobriety and puritanical restraint. Only through presence of mind can the ruling establishment ever hope to achieve the masterful breed.

In pursuit of new forms of dietary control, Darwin contemplates the genetic modification and chemical synthetization of the global food supply. He considers the possibility of synthesizing artificial food sources by extracting chemical elements from inedible materials. For example, nondigestible organisms such as grass or wood could be adapted for human dietary consumption, “The most likely cause of another revolution would be the discovery of some new large source of human food. It might be found possible to synthesize food from its chemical elements, or it might, for example, be found possible to turn grass or wood into a satisfactory human diet”. Scientists must create these synthetic innovations in laboratory settings before its mass production for the public’s consumption. However, the unprecedented challenge of this scientific endeavor would strain the ability of chemical engineers.

While Darwin regards the mass production of synthetic foods as largely impractical, he understands such a development would provide an unprecedented sustenance for the human race. Darwin fears this nutritional abundance would lead to an exponential increase of world population growth, “This would constitute a new revolution, the second scientific revolution; for the new food supplies would induce an enormous increase in population, and once the practice had become widespread, there could be no drawing back”. Darwin’s unwritten implication suggests adding sterilizing agents within the synthetic food supply to mitigate populational increase.

Darwin identifies two intrinsic compulsions facilitating man’s reproductive decisions: the sexual instinct and the parental instinct. Despite moral and religious prohibitions, the pleasurable sensation of sexual activity all but guarantees its perpetual propagation. Historically, the ineluctable outcome of rampant sexual intercourse resulted in continuous population expansion. However, in the developed world, the advent of birth control drastically altered man’s reproductive behaviors. Therefore, the impetus for sexual reproduction increasingly requires intellectual incentives:

“For the reproduction of the race, there are two instincts needed, the sexual and the parental, and the way these are organized is to say the least curious. The sexual instinct, though much complicated by all sorts of taboos, is for most of mankind nearly as violent as the fear of death, though it has the advantage of being pleasant instead of unpleasant. Among animals it brings about the inevitable consequence of reproduction, and until very recently the same was true for man, so that the Malthusian increase of population was assured. This is still true for a large proportion of the human race, but the existence of birth-control has entirely altered the situation among the more highly developed peoples. The consequence has been to make reproduction depend for them not on an intense instinctive impulse, but rather on intellectual reasoning, and this for very many people is an exceedingly tepid motive.”

The parental instinct incentivizes nurturement of existing offspring but not the propagation of prospective progeny. As Darwin explains, it generally only takes hold after conception has already occurred, “The parental instinct is also somewhat ineffective, because for the majority it is only strongly stimulated by the presence of the children; that is to say, it is very important in preserving them, but it does not make any such clamant call on the emotions to beget them. It has not the same intensive compulsion as the sexual instinct, and this is not very surprising because of its very different function”. Darwin realizes the fleeting duration of impassioned emotions merely engenders short-term relations. In contrast, a committed relationship necessitates more moderate yet enduring sentimentality. Since parental sentiment requires long-term stability, its emotional intimacy lacks the fervent intensity of sexual infatuation.

Darwin notes how geographical separation has prompted the branching of evolutionary subspecies. Darwin admits that opposing racial groups are genetically endowed with different physiological traits. However, the inequality of genetic advantage favors some individuals and groups at the expense of others. Through disproportionate reproductivity, the genetically advantaged improve their species’ biological capacities.

Rather than anticipating further genetic branching, Darwin predicts a multiracial convergence within the human genome. Through modern medicine and climatization technology, Caucasians now thrive within tropical environments. Still, Caucasians’ light complexion remains vulnerable to the sun’s ultraviolet radiation. In contrast, equatorial hominids have little difficulty surviving harsh winter conditions. For this reason, Darwin envisions a monolithic, dark-skinned race exclusively comprising the world’s population, “Even now arctic man can live comfortably in the tropics by cooling his dwellings with the help of physical science, and by resisting the tropical diseases with the help of medical science, and the converse is equally true of equatorial man in the cold regions. It seems likely then that man will not diverge from one species into two on account of climate; indeed a convergence is more probable. Thus although the fair-skinned man can make a success of living in the tropics by taking the trouble to control his climate, his fair skin is still some handicap to him, since it cannot so easily protect him against the direct rays of the sun as would a dark skin. On the other hand, there is not much evidence that a dark skin is a handicap in cold climates. If this contrast of effects is correct, it suggests that in the end man's complexion will be rather dark all over the world”. Curiously, Darwin neglects to mention how this racial convergence will manifest in a world of geographic isolation. Darwin is undoubtedly referencing elitist designs for mass migration of non-white populations into the European and North American continents. His flimsy justification based on the biological merits of epidermal complexion is simply a means towards these political ends.

In 1923, Richard von Coudenhove-Kalergi founded the International Paneuropean Union, a prototypical model for Europe's regional unification. A diplomat by trade, the aristocratic Kalergi played a subtle yet pivotal role in shaping early twentieth century politics. While propagating his crusade for European integration, Kalergi detailed his political philosophy in a book titled "Practical Idealism: Nobility, Technology, Pacifism". Like Darwin, Kalergi desired the universal melanization of a multiracial population, "Man of the distant future will be a hybrid. Today's races and castes will fall victim to the growing defeat of space, time and prejudice. The Eurasian-Negroid race of the future, outwardly similar to the ancient Egyptian, will replace the diversity of peoples with a diversity of individuals". Kalergi's vision demonstrated a political aspiration rather than a biological certainty.

Concerning the allocation of philanthropic resources, Darwin bemoans our society's fixation on the betterment of the poor. Since acquired characters of the dysgenic masses are not heritable to future progeny, Darwin considers these charitable endeavors as a fantastical exercise in senseless futility. Instead, philanthropic endowments should favor the development of their own eugenical stock, "Actually all too often philanthropic effort goes in exactly the opposite direction, into curing the faults of the worst, without recognizing that the acquired characters so induced are quite impermanent. In saying this I am thinking of the long-range policy, and I do not in the least want to belittle the self-sacrificing work that is done by so many noble workers in improving the conduct of the worse elements of the population. It may be justified as being a good in itself, and moreover the existence of criminals perturbs very seriously the life of the rest of the community, so that everyone benefits if this nuisance is removed. Still it is proper to note, that the policy of paying most attention to the inferior types is the most inefficient way possible of achieving the perfectibility of the human race". Man's capacity for learning cannot evolve through educational advancement but only from propagation of his congenital abilities. For Darwin, the only virtue of poverty-based philanthropy is its strong mitigation of societal criminality. Of course, Darwin conveniently ignores the criminal behavior produced by his own aristocratical class.

According to Darwin, man's moral conduct and philosophical perspective is partly shaped from his communal environment. His teachers, friends, and chosen literature all influence his personal, ideological paradigm. Darwin uses the word "creed" to describe these moral, ideological, and philosophical principles. While individuals sometimes create their own personal doctrines, it is our communal creeds which influence the course of human history.

Darwin describes how doctrinal creeds inspire fanatical zealotry among their adherents. Devoted martyrs will sacrifice themselves in defense of their creeds, encouraging further acts of religious immolation. However, his ideological persecutors share a similar fanaticism, willing to kill their heretical opponents. Motivated by their mutual hatred, these rivalrous ideologues seek the other's destruction. With a change of circumstance, the persecuted will become the persecutors, exacting revenge on their apostatical enemies.

However, Darwin acknowledges how religious creeds instill the moral foundation necessary for civilizational stability. Despite impassioned elements of theological contention, Darwin suggests the world religions share a common, universal ethic. The codes of conduct vary little between Christian, Muslim, or even Confucian communities.

To be clear, Darwin is not concerned with the truth or morality of these doctrinal systems. He only cares whether creeds aid in the survival of its followers. For example, the ancient Chinese tradition of ancestral worship imposed a cultural obligation for familial reproduction. The birth rates of Chinese nobility paralleled that of its peasantry caste. Darwin theorizes the depopulative impact of Chinese famines exerts a eugenical influence on demographic composition. The population pressure of mass starvation favors survival of the most genetically fit, ensuring propagation of their superior progeny. In contrast, European monasticism imposed a strict vow of celibacy, limiting the propagation of societal elites. Despite the leniency of clerical misconduct, illegitimate offspring were denied the privilege of their ecclesiastical parents. Class distinctions restricted opportunity for social mobility, reducing their prospects for long-term survival. Darwin attributes the millennium of Dark Age stagnation to this dysgenic practice of monastical life. Whereas, the Chinese imperium recovered in just two generations following subjugation under the Mongolian Khanate.

Darwin estimates the lifespan of creeds to last little more than two to three centuries. Sure, a remnant of steadfast disciples may retain the faith, but the creed itself loses its historical significance. Over time, fanatical creeds degenerate into instruments of political pragmatism. As an example, Darwin references the Christian Crusades against Islamic expansionism. Initially motivated by religious fanaticism, these military campaigns gradually devolved toward denominational infighting.

Based on Darwin's estimation, ninety percent of a given population implicitly adheres to their societal faith. However, there's always noncompliant minorities who refuse to adapt to these dogmatical creeds. Darwin labels the impressionable population as "sheep" and the recalcitrant as "goats". Almost grudgingly, Darwin admits the goats generally possess a much higher intelligence. The undermining influence of oppositional dissonance gradually dismantles ideological creeds. Over time, the goats' subversive rhetoric persuades the sheep to abandon their flock. For Darwin, there's a direct correlation between the numerical quantity of heretical dissidents and the longeval duration of creedal veneration.

"Though the majority of a population, say something like nine-tenths, accept their creed implicitly and regard it as part of the law of nature, there is always a small minority who do not. Most people—call them the sheep—follow the ideas of their leaders unquestioningly, but this minority—the goats—goes by contraries, and disbelieves anything just because those around them believe it. The goats are often not very pleasant people, but they are usually above the average of intelligence. It is probably the

corroding influence of the goats that gradually saps the vitality of a creed by its cumulative infection, and indeed there may well be a proportionality between the number of goats in a community and the life span of the creed of the sheep in that community."

Fortunately, there's a silver lining to man's manipulable nature. Despite its propagandic power, the ruling establishment has yet to monopolize its vast influence over public opinion. However unlikely, a small but committed minority could inspire resistance against technocratic enslavement. Remember, this system ultimately depends on the public's acquiescence. The future belongs to those who persuade the collective majority.

Above all else, creeds provide continuous legitimacy to governmental policy. Many politicians have successfully enacted "progressive" reformations, only for successors to undermine their administrative achievements. The rational justification of legislative statutes rarely endures beyond one generation. However, when governmental policy integrates with ideological creeds, its longevity can increase by up to ten generations. Consequently, the permanency of creedal influence remains long after its doctrinal expiration.

Addressing a central theme of evolutionary psychology, Darwin questions whether man is a wild or domesticated animal. Entertaining the concept, Darwin wonders if civilization exerts a domesticating influence over human constitution, "Civilization might, loosely speaking, be counted as a sort of domestication, in that it imposes on man conditions not at all typical of wild life. It might then at least be argued that it is a false analogy to compare man to a wild animal, but that he should rather be compared to one which has been domesticated". Darwin ostensibly rejects this scientific premise, instead regarding mankind as utterly untamable. However, despite apparent skepticism, he later perceives human domestication as a desirable endeavor.

Darwin believes that if man is domesticable, then the timespan of history drastically accelerates. Speciational evolution requires a megaannum period whereas genetical domestication takes just a few thousand years. By clarifying his definition of domestication, Darwin differentiates between a creature's tameness and its capacity for violence. A vicious but obedient guard-dog, coached to observe its master, is tamer than a peaceful yet independent stray.

A primary element of biological domestication is the specialization of genetical breeds. Breeds are produced for specific intentions, in respect to their pragmatical or aesthetical value. Regarding their designated purpose, domesticated breeds exceed the capabilities of their ancestral counterparts. For example, domesticated thoroughbreds run much faster than untamed equines. In the case of humanity,

eugenical bloodlines demonstrate distinctive endowments adapted for the completion of specialized functions. Assuming the feasibility of human domestication, Darwin champions the customization of man's eugenical pedigrees. He envisions the creation of specialized breeds, designed for the fulfillment of occupational demand:

"A chief feature in domesticated animals has been the creation of a great variety of breeds, each specialized for some particular purpose, either practical or aesthetic. Each breed far excels its wild ancestry in the quality for which it has been bred, so that race-horses run faster than wild horses, dairy cows give much more milk than any wild cattle, and the sheep-dog has even been bred to do skillfully the exact opposite of what the ancestral wolf would have done. Now human families often show special qualities in which they excel their fellows, and in some cases these qualities seem to be hereditary—witness the musicians of the Bach family. If man is really a tame animal, there is no reason why breeds of man should not be created, say breeds of mathematicians or of professional runners, who should possess gifts far beyond anything we now know, and far beyond anything that their fellows could compete against."

The western tradition of liberal enlightenment prioritizes individual freedom and personal autonomy. In the autocratic world, citizens more readily accept their governmental subjugation. From this standpoint, European populations are less domesticable than those of international origin, "It is obvious that we in this country, with our passion for freedom, value wildness very highly, whereas in some lands, where the population are content to live under a much more strictly controlled rule of discipline, tameness may be more nearly acceptable. This question of taste is irrelevant however, for it might be that a tame race could achieve so much higher a degree of efficiency that it could master the wild ones, and so reduce them also to a state of tameness". For Darwin, human domestication would afford an advantageous degree of societal efficiency. This might explain Darwin's desire for the elimination of the world's Caucasian population. Naturally, the elites would preserve those most vulnerable towards population domestication while tacitly discarding the rest. However, even those inherently resistant towards human domestication may still find themselves tamed through scientific technique.

Ostensibly, the eugenical elite covet not only for the eradication of man's degenerative qualities but also the preservation of his positive attributes. To put it more accurately, eugenicists desire propagation of man's most dysgenical qualities, strictly confined among the societal peasantry. After all, by Darwin's own admission, a domesticable population consists of dysgenical stock, especially in relation to more masterful breeds. Why would Darwin promote a dysgenical process except for the purpose of societal control? Eugenical philosophy "justifies" the systematic sterilization of humanity's excess population. In contrast, the scientific establishment rigorously safeguards its eugenical purity, ensuring proliferation of heritable advantage. While acknowledging the importance of negative eugenics, Darwin laments stagnation within the positive eugenical sciences:

“In their studies of how to improve the human race the eugenists have very naturally considered both ends of their problem, the increase in the good qualities of humanity and the elimination of the bad qualities. Their chief effort has gone, quite rightly at first, into the easy part of the problem, and they have spent most of their energy in pointing out the disastrous tendencies of the present policy of directly encouraging the breeding of the feeble-minded. This is undoubtedly useful work, but it is comparatively easy, since these feeble-minded can be regarded objectively by their superiors, and so might become amenable to the same sort of control as is applicable to domestic animals. This restraint of the breeding of the feeble-minded is important, and it must never be neglected, but it cannot be regarded as a really effective way of improving the human race.”

In his book “The Impact of Science on Society”, Bertrand Russell corroborates this elitist aspiration toward eugenical domestication. Russell and his Fabian Socialist colleagues sought propagation of dysgenical qualities among their domesticated peasantry. Above all, they desired a submissive and docile populace that could be easily controlled. Through this process, the elite believed they could widen the cognitive disparity between ruler and ruled until they separated into different species entirely. At this point, it would become intellectually and psychologically impossible for the plebs to ever revolt against their masters. As Russell describes:

“Sires will be chosen for various qualities, some for muscle, others for brains. All will have to be healthy, and unless they are to be the fathers of oligarchs they will have to be of a submissive and docile disposition. Children will, as in Plato's Republic, be taken from their mothers and reared by professional nurses. Gradually, by selective breeding, the congenital differences between rulers and ruled will increase until they become almost different species. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton. (The Aztecs kept a domesticated alien tribe for purposes of cannibalism. Their regime was totalitarian.)”

According to Darwin, the scientific community’s attempt to categorize and prioritize humanity’s eugenical qualities has resulted in little more than occupational failure. Since man lacks an objective perception of his personal valuation, he cannot accurately judge his own genetic merit. Someone may possess numerous hereditary talents only to be stricken from a congenital disease. How does one estimate genetical value while contrasting between both hygienical and deprivational traits? Even those endowed with remarkable qualities may have family inhibited by dysgenical conditions. Who knows which genes his progeny will inherit?

For Darwin, the main obstacle to human domestication is the selection process of his own masterful breed. A master must oversee man’s heritable domestication to ensure specialization of his genetical subjects. Rather than restrict itself to a single proclivity, the master must respond to a variety of conditions. In this sense, the master breed is not really a breed at all. Furthermore, without a clear procedure for dynastic succession, elites cannot transcend towards a masterful breed.

Following in the neo-Malthusian tradition, Darwin recommends the governmental authorization of eugenical commissions entrusted with regulation of reproductive proceedings. Bureaucratic experts would administrate parental and matrimonial licensing, restricting those granted permission to breed. For those afforded the privilege, strict limitations would constrain their quantitative offspring, “The only imaginable way of overcoming these difficulties would be to set up a class of consultants who would prescribe what marriages were eugenically admissible and how large the consequent families should be”. However, according to Darwin, this system would merely handicap degenerative procreation rather than facilitate eugenical reproduction. Questions remain over who would administrate the system and what principles would govern its daily operations.

Several arthropodic species demonstrate civilizational behaviors ranging from agriculture, urbanity, and even animal husbandry. However, for insects, these civilizational behaviors are instinctual rather than acquisitional. The speciational adaptation of hymenopteran arrhenotoky revolutionized control over sexual reproduction. Colonies are propagated by singular queens, relegating sterilized females to proletarian drudgery. Through careful selection of egg fertilization, hymenopteran queens consciously proportion their colony’s sexual populations, “but they have all added another revolution of their own, the complete control of the problem of sex. The ants' nest has no rulers at all, for the queen is hardly more than an egg-laying mechanism, and they seem to get on perfectly well without civil servants or lawyers or captains of industry”. Meanwhile, the species’ masculine sex exists solely for its production of female progeny. Despite denial of antling hierarchization, Darwin clearly admires the species’ colonial stratification.

For Darwin, the human species must adapt towards an insectile civilization. Scientific advancements could empower the sexual proportion of our human population. Through the hormonal manipulation of man’s endocrinological system, scientists might eradicate sexual compulsion by means of chemical castration. The desexualization of humanity’s propagational instinct would placate frustration among its celibate population:

“Why cannot man set up a community like an ants' nest? This would be the ideal of the anarchist, and hitherto it has held no promise at all of success, but with the help of recent and probable future biological discoveries, some sort of imitation by man of the ants' nest cannot be quite excluded from consideration. Thus the control of the numbers of the two sexes may become possible, and with the knowledge of the various sexual hormones it might also become possible to free the majority of mankind from the urgency of sexual impulse, so that they could live contented celibate lives, instead of the unsatisfied celibate lives that are the compulsory lot of such a large fraction of the present population of the world. If these discoveries should be made—and this is really by no means impossible—man would be able to carry out the sex revolution which is the typical characteristic of the insect civilizations.”

Darwin realizes countries which establish their own masterful breeds will gain genetical advantage over their national competitors. The domesticable creation of specialized breeds will be of superior quality to natural humanity, “It is, however, imaginable, that there might be a part of the world in which the breed was accepted, and that this part should gain a superiority over the rest of the world, because it could develop various suitable breeds of specialists under the control and direction of the master breed, and by the exercise of the skills of these specialists it might overcome the other nations”. The military superiority afforded by specialized breeds will eventually dominate the international community. Additionally, the fear of foreign subjugation will compel other nations toward “eugenical” breeding.

Many foolish people willingly support scientific eugenics, believing themselves worthy of heritable preservation. They will be shocked to discover their outright exclusion from the eugenical establishment, “Of all animals man is the most ready to try experiments and there are always candidates—far too many candidates—who regard themselves as fit members for the master breed”. In fact, they will ironically suffer from the same tragic fate as the “dysgenical” masses they once so despised. Unless you are born from an aristocratic family, you will never be invited to join in their ranks.

Contrary to Malthusian mispredictions, industrialized countries experienced a precipitous decline in their population reproduction. According to Darwin, humanity lacks the procreative instincts necessary to sustain its prospective population. Rather, it is man’s sexual instincts which have ensured propagation of his progenital procreation. However, current economic conditions disincentivize familial proliferation. Those who willingly abstain from sexual reproduction gain financial advantage over fruitful competitors. With the advent of birth control, humanity obtained full autonomy over its sexual biology. For the first time, individuals could voluntarily subject themselves to reproductive sterility.

“Man has not any very strong procreative instincts; in the uncivilized state that did not matter, since his very strong sexual instincts sufficed to maintain the race, but our present economy is so organized that there are great handicaps against large families, and many compensations for those who are either intentionally or unintentionally sterile. In past periods of high prosperity, there was often a similar state of affairs, but the development of easy methods of birth-control is a new factor of great importance, which seems to have upset the balance by making it so very easy to be childless, or to have such a small family that the population is not maintained.”

Those still wanting children are increasingly opting for much smaller families. Parents often decide on singular offspring or perhaps two at the very most. Since demographic sustainment requires at least 2.1 children, western nations are facing a precipitous populational decline.

Darwin suggestively considers economic incentives as an innovational method of anti-natalist bribery. His terminology indicates conspiratorial foresight rather than mere coincidental occurrence, “It is convenient to have a short phrase to describe this state of affairs in which prosperity produces childlessness, and I shall characterize it by saying that the prospect of owning a motor-car is a sufficient bribe to sterilize most people”. Darwin makes little distinction between voluntary celibacy and coercive sterility. Whatever the reason, the result is the same.

As stated by H.G. Wells in “The Open Conspiracy”, the feminine reproductive instinct is motivated by sexual passions rather than genuine parental inclinations. These sexual procreative impulses ensure the propagation and perpetuation of the human species. However, Wells ascertains that if these feminine sexual pressures could be satisfied, pacified, or misdirected then the procreative process could be effectively neutralized, thus lowering respective birthrates. To this end, Wells suggests adjusting economic and social institutions to promote anti-natalist behaviors among the female population. He recommends promoting women’s “freedom” and “knowledge” as euphemisms for higher level education and lifelong workforce participation. Conspicuously, Wells remarks how these anti-natalist strategies can be targeted at the general population as a whole or even aimed at specific racial demographics within a multicultural society. He also notes that the elites can adjust these policies at their own collective convenience, either increasing or decreasing birth rates according to the needs of the time. Wells signifies this unprecedented social distortion as a “fundamental revolution in human biology”:

“There is no strong instinctive desire for multitudinous offspring, as such, in the feminine make-up. The reproductive impulses operate indirectly. Nature ensures a pressure of population through passions and instincts that, given sufficient knowledge, intelligence, and freedom on the part of women, can be satisfactorily gratified and tranquillized, if need be, without the production of numerous children. Very slight adjustments in social and economic arrangements will, in a world of clear available knowledge and straightforward practice in these matters, supply sufficient inducement or discouragement to affect the general birth rate or the birth rate of specific types as the directive sense of the community may consider desirable. So long as the majority of human beings are begotten involuntarily in lust and ignorance so long does man remain like any other animal under the moulding pressure of competition for subsistence. Social and political processes change entirely in their character when we recognize the possibility and practicability of this fundamental revolution in human biology.”

Darwin condemns equalitarian philosophy for its oppositional position towards eugenical science. He repudiates claims that eugenical science inherently favors affluential elites. Regardless of society’s egalitarian rhetoric, civilization generally selects its most capable members for occupational promotion. Darwin attributes jealousy as the primary impetus for eugenical animosity. He questions the sincerity of anti-eugenical sentiment which obfuscates a desire for their own hereditary ascension. Therefore, it is reasonable to assume that the progeny of affluential elites will be of superior quality to those of impecunious backgrounds. Darwin acknowledges the reality of undiscovered genius originating from

society's proletarian masses. However, he still maintains the meritocratic nature of societal promotion. Even when extraordinary men emerge from unremarkable circumstance, their children will rarely inherit their parents' genetical ability. For Darwin, a familial lineage must achieve generational success in order to demonstrate its eugenical capacity.

However, Darwin's minimization of societal privilege directly contradicts his previous affirmations. He argues the illegitimate offspring of clerical officials were largely hamstrung by societal restrictions. Regardless of the bastard's heritable capacity, Darwin views the medieval class system as utterly impregnable. Yet when it comes to the proletarian classes, he attributes their lack of promotional mobility entirely towards dysgenical infirmity. In self-serving fashion, Darwin's evaluation of occupational meritocracy is entirely based on societal class.

Prior to the advent of contraceptive technology, populations reproduced at similar rates irrespective of their social or economic position. However, after this preventative development, the affluent classes experienced a sudden decline in sexual reproduction. Darwin argues this demographical shift has a dysgenical influence on natural selection.

Attempting to justify Malthusian contradictions, Darwin repudiates economic prosperity as the sole solution for populational expansion. The citizens of developing nations only gradually embrace reproductive sterility. By the time impoverished nations attain industrial prosperity, population enlargement will increase the demands of resource allocation and agricultural production. Darwin argues that economic progress will never keep pace with populational growth. He considers western civilization as a notable exception, largely resulting from scientific advancement.

In retrospect, Darwin's fallacious argument has since been proven incorrect. As formerly destitute nations amassed material advantage, their reproductive statistics correspondingly declined. In the case of China, birth rates have fallen well below its populational replacement.

Drawing from history, Darwin briefly considers the infanticidal methods of populational control. He believes moral and emotional prohibitions will hinder acceptance of ritual infanticide. Such practices typically occur when communal survival overrides familial compassion. However, Darwin underestimates the level of dehumanization afforded through man's scientific technique. In the case of abortion, its clinical setting and operational procedure eliminates the essence of our parental attachment.

Darwin realizes reproductive sterility inherently threatens international stability. If the people inhabiting a particular region fail to sustain its populational numbers, then groups of overcrowded foreigners will inevitably conquer its uncultivated land. Over time, the region's demographical composition will shift towards the invader population. However, this invader population may itself fall victim to antinatalist influence. In which case, a new migrating population will thus colonize the region.

But what if a nation successfully conquers its neighbors without succumbing to populational decline? When a population reaches the point of starvation, its numbers will decrease to more sustainable levels. A growing population requires an increased cultivation of agricultural sustenance. Only through territorial expansion can a population forestall its demographical decline. Thus, unequal distribution of populational change invariably results in geo-political war. If but a single nation abstains from voluntary sterility, its population will expand to the ends of the earth.

With this in mind, Darwin proposes a world-wide policy of populational control. In order to establish depopulational stability, the elites must enforce its compulsory adherence, "Is it possible that the statesmen of all countries, perceiving these dangers, should combine together to make and enforce a world-wide policy of limitation? It would have to be world-wide, because if any nation were recalcitrant, its population would increase relatively to the rest, so that sooner or later it would dominate the others". Darwin anticipates international contention regarding permissible limitations of populational quantities. As a compromise, he offers populational reductions in proportion to current demographical levels.

As for the method of depopulation, responsibility falls to each nation itself. Considering the unattractive nature of populational control, national rulers continually procrastinate its governmental enforcement. After all, it is they who must answer to public displeasure.

For Darwin, nations that refuse to comply with population directives should face international sanction, or even military action. However, Darwin questions the lethality of warfare as an effective method of populational control, "It is clear from all this that the world policy would need to be supported by international sanctions, and the only ultimate sanction must be war. Present methods of warfare would not be nearly murderous enough to reduce populations seriously, and even so they would take a nearly equal toll of victims from the unoffending nations". He believes the fatality of war will never quite match the fertility of life. In which case, warfare can only reduce populational growth rather than reverse demographical trends.

In his book "The Impact of Science on Society", Bertrand Russell describes mass casualty warfare as a habitual strategy for population control. As Russell recounts, "There are three ways of securing a society

that shall be stable as regards population. The first is that of birth control, the second that of infanticide or really destructive wars, and the third that of general misery except for a powerful minority". Still, Russell laments the lethality of previous warfare producing very disappointing results. As a solution, he proposes the use of biological weaponry to vastly accelerate population reduction.

Despite his earlier misgivings, Darwin favorably regards infanticidal sacrifice as an effectual method of population control. He supports the mandatory sterilization of a large percentage of the adult population, "It is not possible to be humane in this, but the most humane method would seem to be infanticide together with the sterilization of a fraction of the adult population. Such sterilization could now be done without the brutal methods practised in the past, but it would certainly be vehemently resisted". Attempting to downplay his eugenical cruelty, Darwin commends the many surgical improvements in sterilization procedures. Still, Darwin cannot deny the ruthless brutality inherent to his depopulative agenda.

Above all else, Darwin fears the potential resurgence of pronatalist opposition. If the procreative instinct intertwines with ideological creeds, then sexual reproduction will correspondingly increase. Despite resistance to contraceptive technology, these social movements lack an impassioned dedication. But if pronatalist creeds influence governmental legislation, their impact will continue for generations to come, "There are already creeds that maintain the wrongfulness of birth-control, though there is at present no very strong emotion associated with them. But if there were to be any enforcement of birth-control by authority, it is certain that many new creeds would spring up which would regard the practice as sinful, and the tenet would be held with an enthusiasm not to be overcome by the efforts of rational persuasion". Darwin threatens dogmatic persecution for all opponents of sexual contraception. Still, he realizes such obvious brutality could inadvertently inspire ideological martyrdom. Darwin's implication is that only through their complete annihilation can he permanently extinguish these bothersome creeds.

Despite the weakness of man's parentalist instinct, Darwin realizes individuals possess this compulsion to varying extents. Since the sexual compulsion has been largely nullified, those who exhibit the parentalist instinct will be the ones to propagate their genes. Through the natural law of genetic inheritance, their descendants will acquire these pronatalist traits, "Though the procreative instinct is comparatively weak, it is present in many people, and it is these people who will have larger families than the rest. By the very fact they will hand on the instinct to a greater fraction of the population in the next generation". Temporary reductions in population numbers will inevitably increase back to its previous levels. This would render all efforts at voluntary sterility into hopeless endeavors of senseless futility. Thus, any permanent "solution" for population control would require the force of governmental intervention.

In lieu of objective criteria for eugenical perfection, Darwin proposes humanity's unconscious selection as the best available alternative. Unconscious selection refers to the unintentional breeding of the most capable specimen, resulting in propagation of their superior genetics, "A cruder and simpler method must be used than the animal breeder's. Something might be accomplished on the line of what is called "Unconscious Selection" in the Origin of Species. Unconscious Selection signifies that the farmer, who has no intention whatever of improving his herd, will naturally select his best and not his worst animals to breed from, and in consequence he will find that in fact he does improve the herd". Despite its advantages, this method is prejudiced by predilections of the time. The value of specific genealogical traits is largely determined through historical circumstance. However, the biological process of unconscious selection naturally favors our eugenical qualities.

For Darwin, the pursuit of happiness is completely irrelevant except for its relation to sexual propagation. Rather than happiness, it is discontentment which correlates to man's reproductive success, "On the average, he will be more successful, but the success will not content him, so that he will always be spurred on to further efforts. If this success is, as in the long run it will be, associated with his making a greater contribution to later generations, it follows that the discontented type will increase in numbers at the expense of the contented type". As a result, mankind will likely inherit a dissatisfied temperament. Darwin foresees this emotional character further contributing to humanity's misery.

Darwin believes the primary motivation for scientific discovery should be an intellectual, rather than moralistic, pursuit. He mentions that many of his scientific colleagues share a quite similar amoralistic perspective. For Darwin, the greatest scientific achievements incidentally emerge from more scholastic endeavors, "It is fortunate that there are many men who are driven by this purely intellectual urge, for knowledge would never have advanced far if it had only been stimulated by the motive of practical benefit to humanity. It is the pure scientist who has opened up new realms of thought to the rest of the world, and the advance continues." Rather than serving as philanthropic benefactors, the scientific establishment has pledged its allegiance to international elites. Suffice it to say, the scientist feels little remorse for the untold suffering he inflicts.

Contrary to medicinal tenets of the Hippocratic Oath, Darwin argues physicians should willingly allow "dysgenic" patients to die. He regards clinical infanticide as a favorable solution to population control. Darwin argues patients who are saved by medical treatment will later perish at the hands of starvation. He questions if it's worth curing these people if they're just going to die anyway:

"In the old days the doctors were under the obligation of doing all they could to preserve any life, though they had no great success in their efforts; now it is hardly too much to say that most diseases have come under control, or anyhow to judge by recent progress most of them soon will. But is the world the better for having a large number of healthy people dying of starvation, rather than letting them die of malaria?"

For Darwin, the sanctity of human life is a troublesome impediment to scientific eugenics. By reducing the world to subsistential poverty, Darwin envisions the complete eradication of our humanistic rights. Attempting to justify his lack of humanity, Darwin suggests a quick clinical death is far preferable to the slow demise of starvation:

“But the difficulty in the world is going to be that the number of people born is too great for the food supplies, so that a fraction must die anyhow; may it not be better that they should die in infancy? The truth is that all our present codes about the sanctity of human life are based on the security of life as it is at present, and once that is gone they will inevitably be revised, and the revision will probably shock most of our present opinions.”

Concerning competition of international labor, impecunious nations hold a decided advantage over wealthier adversaries. Attempting to drive down occupational wages, corporations will continue to outsource their employment opportunities. Due to their lower standards of living, the citizens of impoverished nations are willing to accept lesser compensation, “Even now we see that a low standard of living in one country has the advantage in competing against a high standard in another. If there is work to be done, and, of two men of equal quality, one is willing to do it for less pay than the other, in the long run it will be he who gets the work to do. Those who find the bad conditions supportable will be willing to work harder and for less reward; in a broad sense of the term they are more efficient than the others, because they get more done for less pay”. The future technocracy will strive for maximum efficiency, reducing mankind to an economic resource. Overall, these financial conditions will further diminish our standard of living.

Darwin predicts the inevitable reemergence of institutional slavery. Regardless of its linguistic definition and structural formation, slavery will continue to maintain its exploitative characteristics, “One of the triumphs of our own golden age has been that slavery has been abolished over a great part of the earth. It is difficult to see how this condition can be maintained in the hard world of the future with its starving margins, and it is to be feared that all too often a fraction of humanity will have to live in a state which, whatever it may be called, will be indistinguishable from slavery”. Over the ages, chattel slavery gradually gave way to feudalistic serfdom. Just as serfdom itself gave way to monetary usury. For Darwin, the institution of slavery is an indispensable component of civilizational stability.

In regards to the motives of futuristic warfare, Darwin envisions two causative factors. The first being fanaticism, and the second self-interest. Based on the historical rarity of fanatical warfare, he expects violent zealotry to be exceedingly anomalous. In contrast, pragmatic self-interest will incentivize the preponderance of military conflicts. He anticipates futuristic warfare will primarily contend over arable land, necessary for the sustainment of domestic populations.

Concerning the destructive power of the atomic bomb, Darwin argues its practical application in futuristic warfare has been largely overstated. Since the motivation of national warfare will likely contend over the possession of arable land, Darwin predicts rulers will hesitate to irradiate the very territory they are fighting for. Likewise, powerbrokers will abstain from sterilizing valuable agricultural farmlands through biological warfare, “Here the incentive will often be land-hunger, the wish to find land for a province's starving margin at the expense of another province. In view of the cheapened value of human life there is little likelihood that the hostile population will be treated in a more humane manner than has been the custom in the past, but it will be to the interest of the conqueror to occupy the enemy's land without destroying it. This means that many of the most destructive weapons would not be used, neither the atom bomb which might make the ground uninhabitable for years, nor biological warfare, in any form which might have the effect of making it permanently infertile. This consideration may moderate the evil effects of war to a small extent, but, regarded generally, there is no reason to foresee that war in the future will be any less dreadful than it has been in the past”. The fear of mutually assured destruction will mitigate the horrors of war, if only to a slight degree. Generally, however, the cruelty and barbarity of futuristic warfare will remain largely unchanged.

Although Darwin acknowledges inevitable advancements in technological warfare, he believes developments in both offensive and defensive weaponry will eventually counteract. For example, despite public panic over chemical warfare, gaseous attacks were largely nullified by hazmat suits and respirator masks. Scientific weaponry will increase the lethality of futuristic warfare, but defensive countermeasures will limit the flexibility of its operative scope.

Darwin believes the availability of energy resources will determine the progression of military weaponry. However, considering governmental prioritization of military technology, it is unlikely armed forces will experience major budgetary cutbacks.

Speaking from an internationalist perspective, Darwin predicts sovereign countries will increasingly converge into regional governments. However, the boundaries of these international states will remain ambiguous and transitory, “Whatever forms the government may take, there can be little doubt that the world will spontaneously divide itself into what I shall call provinces, that is to say regions, though with no permanently fixed boundaries, which possess some homogeneity of climate, character and interests. I use the same word whether the different provinces are federated together, or whether they are what we should now call separate sovereign states”. This “prophecy” has since come to pass through the formation of a European Union. This process of regional amalgamation will extend to the other continents as well. The larger the province, the greater their need for communication and transportation infrastructure. Energy accessibility will ultimately determine the size of these provinces.

Concerning matters of international governance, Darwin ostensibly questions the long-term stability inherent to a one world government. He contends this system would be difficult to sustain absent the existence of nutritional abundance. In times of famine, starving nations would inevitably invade their more prosperous neighbors. Thus, internal contention over resource allocation could threaten the permanence of a world federation.

However, Darwin carefully evaluates which societal model would ensure the greatest degree of global stability. Rather than adhere to democratic principles, a world government must coercively dictate through authoritarian measures, “If then there is ever to be a world government, it will have to function as governments do now, in the sense that it will have to coerce a minority—and indeed it may often be a majority—into doing things they do not want to do”. This oppression equally applies to both minority demographics and the societal majority. Countries will either forcibly sacrifice their national interests or face the severe punishment of worldwide sanction. If necessary, international retribution could eventually escalate to military conflict. Darwin considers self-determination as a major impediment for universal control.

Darwin understands that the removal of national, racial, and cultural identity is an essential component of man’s demoralization. Before building a new system, you must tear down the old. In order to establish a planetary government, the ruling aristocracy must first standardize a universalist culture, “If transportation is easy, world conquest will be easier both for military reasons and because the more uniform culture should make the world government more acceptable”. It is global transportation which enables the dissemination of “our” international culture. For this reason, there’s a direct correlation between governmental growth and transportation technology.

In his book “UNESCO: Its Purpose and Its Philosophy”, Julian Huxley corroborates this elitist agenda for the homogenization of planetary culture. Towards the end of the treatise, Julian Huxley makes an astonishing confession regarding UNESCO’s underlying mission. He reveals that UNESCO’s goal is to create a single, unified and standardized world culture, “That task is to help the emergence of a single world culture, with its own philosophy and background of ideas, and with its own broad purpose”. He then says that this is the first time in history that the mechanisms for world unification are available. So, we can see that UNESCO, and the United Nations as a whole, are committed not only to a global political unification under a single world government but also to a broader cultural unification. It’s important to understand that these elitist actors and institutions intend to homogenize every aspect of human life under one globalized system.

In the opinion of Darwin, Chinese society provides the perfect blueprint for universal technocracy. The five relationships of Confucian philosophy ingrained a cultural deference to governmental authority, “It would seem that in its constancy of character, both in its virtues and in its defects, the Chinese civilization is to be accepted as the model type of a civilization to a greater degree than any of the other civilizations of the world”. Contrary to Western historical tradition, the Chinese dynasties never established a democratic government. Instead, China’s bureaucratic administration directly governed its immense population. The high mortality of Chinese famines further degraded their human valuation. Darwin realizes that amoral societies devoid of communal attachment are especially susceptible to totalitarian control.

However, many other prominent globalists have likewise adopted these orientalist sentiments. In an article he wrote for the New York Times, David Rockefeller praised Maoist China as the innovational model for the world to follow, “The social experiment in China under Chairman Mao's leadership is one of the most important and successful in human history. How extensively China opens up and how the world interprets and reacts to the social innovations and life styles she has developed is certain to have a profound impact on the future of many nations”. Bertrand Russell predicted China superseding America as the world’s last remaining superpower. Both Justin Trudeau, the Canadian Prime Minister, and Klaus Schwab, the executive chairman of the World Economic Forum, have similarly endorsed China’s technocratic governance. From this collective evidence, we can safely corroborate the elitist agenda for the Sinicization of their globalist empire.

Unlike matters of religious and philosophical contention, the “objective” nature of the scientific method engenders a widespread international appeal. Researchers must sacrifice their aesthetical preference in favor of obtaining scientific results. A British scientist conducts an experiment exactly the same as his Nigerian counterpart. For this reason, scientific collaboration is largely unhampered by any interracial or international differences.

In the judgment of Darwin, the greatest achievement of the Scientific Revolution has been its homogenization of universal opinion. The international character of scientific culture infuses its exceptional recuperative ability. If even a single technocracy remains in existence, it will inevitably regenerate to the ends of the earth:

“The Scientific Revolution has changed the world materially in innumerable ways, but perhaps the most important of all is that it has provided a universality in methods of thought that was wanting before. So there is an even stronger reason to believe that the new culture cannot die, than ever held for any of the old civilizations; it has only got to survive in one part of the earth for it to be recoverable everywhere. Even the old civilizations survived for the most part, and it can be regarded as certain that the new culture will be inextinguishable.”

In order to solidify his biological agenda, Darwin proposes the scientific formation of man's eugenical creed. By integrating eugenical science with an ideological creed, Darwin hopes to permanently establish its universal acceptance, “Is it possible that there should arise a eugenic creed, which—perhaps working through what I have called the method of unconscious selection— should concern itself with the improvement of the inherent nature of man, instead of resting content with merely giving him good but impermanent acquired characters? Without such a creed man's nature will only be changed through the blind operation of natural selection; with it he might aspire to do something towards really changing his destiny”. The repeal of twentieth century eugenical policies is largely attributed to their creedal opposition. Barring the support of an ideological creed, eugenical reformation can never be sustained.

Observing the migratory trends following the urban revolution, Darwin predicts the majority of the world’s population will eventually immigrate into large metropolitan cities. Darwin contends that the forces of civilization have trained humanity to adapt to urban life, deviating from his more primitive instincts. However, a fervent minority of rural holdouts have rejected the temptation of urbanization. Darwin threatens these geographical separatists with urban migration or systematic annihilation. Rather than resolving the negative features of civic life, Darwin proposes indoctrinating the world’s populace towards mindlessly accepting them, “Civilization has taught man how to live in dense crowds, and by that very fact those crowds are likely ultimately to constitute a majority of the world's population. Already there are many who prefer this crowded life, but there are others who do not, and these will be gradually eliminated. Life in the crowded condition of cities has many unattractive features, but in the long run these may be overcome, not so much by altering them, but simply by changing the human race into liking them”. As of now, fifty five percent of the world’s population currently resides in urbanized centers. By 2050, the United Nations estimates this figure could rise as high as seventy percent. If these trends continue, the urbanization of the human race will be all but inevitable.

According to Darwin, the hereditary process of unconscious selection will facilitate the urbanization of human migration. Those with a genetic disposition towards urban life will gain more prosperity than their rural counterparts, increasing their likelihood of sexual reproduction. The bloodline descendants of metropolitans will inherit their ancestors’ predilections for civilization. Since rustics cannot maintain propagation with their urban counterparts, Darwin disregards their demographical preferences as entirely irrelevant. It is immaterial whether contemporary generations prefer urbanity or rurality. What matters is the preferences of future generations. Given enough time, humanity’s disposition will favorably shift towards urban migration:

“There can be no doubt whatever of the advantage of being civilized, in that it permits of larger populations, and these will prevail by their numbers against the smaller populations of barbarism. Some of the citizens may not like being civilized at the present time, but that does not matter, for in due course their descendants will grow to like it emotionally and instinctively, by the same process of "unconscious

selection" from among them, as has happened with agriculture. The process has begun already, and in the course of a few thousand years at most, a great fraction of mankind will feel spontaneously the emotional appeal of civilization."

While analyzing the migratory patterns of ancient populations, Darwin notes that some racial and ethnic groups are more inclined towards urbanization than others. He attributes these respective differences to the duration of their habitation within urbanized civilizations. The longer a population resides within metropolitan centers, the greater chance its citizens will unconsciously propagate their urban inclinations to future generations. Darwin asserts that the descendants of ancient Chinese and Levantine societies possess greater urban propensities than their western counterparts due in large part to their prolonged civilizational longevity, "In China and the Levant this goes back for several thousand years, and already the promotion of the taste for civilization from an acquired to an inherent human character must have begun, but for most of the world this can hardly be so yet. After all, in western Europe and America, it is hardly more than thirty generations since most of the ancestors of the present city dwellers were completely barbarous, and it is therefore not surprising that many of their descendants should regard civilization as a disagreeable necessity without emotional appeal". The urban affinity of Chinese and Levantine populations results in a more collectivist character compared to individualized westerners.

In support of his thesis, Darwin draws from the demographical trends brought about by the agricultural revolution. Following the advent of agricultural cultivation, many tribal groups likely rejected new farming practices in favor of their traditional hunter-gathering lifestyles. They would only cultivate for agricultural sustenance when facing the limits of starvation. Since agricultural knowledge is an acquired characteristic, new generations had to relearn farming techniques only to abandon them again in turn. However, those with a genetic predisposition towards agricultural husbandry began permanently adopting the practice. Agricultural cultivation produced the necessary food surpluses to sustain increased population growth. Agricultural civilizations outbred their primitive counterparts, ensuring their hereditary aptitude towards cultivation passed down to future descendants.

Extrapolating the correlation between unconscious selection and civilizational transformations, Darwin predicts humanity's probable adaptation to the Scientific Revolution. Despite enjoying the material benefits of technological progress, mankind currently lacks any affection for the scientific method or scientism as a guiding philosophical system. As the scientifically-inclined gain reproductive advantages, they will pass down their dispositions to future generations. In time, their descendants will instinctively develop an emotional affinity for the discipline of science, "The majority of mankind certainly have no taste for science; they regard the subject as a disagreeable necessity only practised for its obvious material advantages, and they relapse from it with enthusiasm towards the more instinctive tastes of the earlier revolutions. Nevertheless, the advantages of the new acquired character are evident, and there can be little doubt that it will follow the same course as the previous ones by the gradual selection of

those who find the new system naturally congenial. In this way I shall expect that before the end often thousand years, science will make an emotional appeal to the instincts of a majority of the human race, of the same intensity as the emotions they now derive from the arts of the city, from the garden and from the chase". In this manner, Darwin envisages the gradual acceptance of a scientific, technocratic society, replacing its tribal and agricultural forebearers.

Charles Galton Darwin's book "The Next Million Years" outlines the eugenical stratagem and philosophy of the scientific establishment. Despite claims to the contrary, Darwin seeks the biological mastery of human domestication. Through the genetic manipulation of human physiology, Darwin envisions the scientific creation of a eugenically stratified society. Darwin carefully proposes and evaluates depopulative techniques, ranging from affluence, sterility, and even clinical infanticide. He conceives of paternal and matrimonial licensing, administered by boards of eugenical professionals. In his opinion, a planetary government should strictly enforce the policies of global population control. However, in the absence of effectual eugenic legislation, he proposes sexual propagation through unconscious selection as a suitable alternative. He anticipates chemical, hormonal, and even pharmacological methods to fully incapacitate the general population. For Darwin, moralistic and ethical principles stand in the way of scientific progression. In the future eugenical dystopia, the state alone will determine who's allowed to survive. Paradoxically, Darwin's writing discloses a cautionary tale for those who still value the sanctity of life.

I've provided a free link to the book below if you want to read it for yourself.

The Next Million Years by Charles Galton Darwin:

https://cognitive-liberty.online/wp-content/uploads/The_Next_Million_Years__how_to_kill_off_excess_population___1953_1.pdf

"There are two quite different ways in which inferences, and in particular predictions, are made in physics, and the contrast between them must be made clear. The older method is the ordinary process of cause and effect." – The Next Million Years by Charles Galton Darwin, Page 15

"In this general type of case a definite cause produces a definite effect, and if the effect is not always exactly predictable, that is only because the calculations may be so intricate that the evaluation of the results is not practicable. By those who have not followed recent developments in science, this relation of cause and effect is regarded as the only way by which things can be predicted. For them scientific progress means the discovery of yet more exact effects produced by exact causes, and they conceive

that the cause-and-effect relation is the sole idea in what is popularly, if vaguely, called the scientific method." – The Next Million Years by Charles Galton Darwin, Page 16

"This would indeed have been broadly true of all the earlier stages of scientific progress and of all the earlier scientific laws that were discovered, but a very different new type of procedure began to emerge some eighty years ago, which has assumed almost dominating importance in recent times. This newer type of reasoning is connected with the principle of probability, and it is unfortunately true that there are a great many people to whom it has not yet become familiar." – The Next Million Years by Charles Galton Darwin, Page 16

"They find it surprising that the result of a great number of chances may be far more certain than the result of a few. Of course absolute certainty, of the kind given by the cause-and-effect relation, is never attained in this manner, but something effectively just as good does come out of it. As the number of chances becomes larger and larger, the effects of each single event become less and less important, and they tend to cancel out; the probability that they will all go one way becomes quite negligible, so that something approximating with great accuracy towards the average is the final, practically inevitable, consequence." – The Next Million Years by Charles Galton Darwin, Page 16-17

"From geology, we know a great deal about this; for example we know that it has had roughly the same climate for hundreds of millions of years, so that it is nearly certain that the climate will stay the same for one more million years." - The Next Million Years by Charles Galton Darwin, Page 21

"When I compare human beings to molecules, the reader may feel that this is a bad analogy, because unlike a molecule, a man has free will, which makes his actions unpredictable. This is far less important than might appear at first sight, as is witnessed by the very high degree of regularity that is shown by such things as the census returns. When averaged over a whole population these reveal a remarkable degree of regularity in most of the happenings of life; this applies not only to basic things like births and deaths, and uncontrollable things like the incidence of sickness, but also to things in which man docs regard himself as an entirely free agent. To take a quite trivial example, there is considerable uniformity in the names given to new-born infants, in the sense that it can be foretold with some accuracy what fraction of them next year will receive each of the more fashionable names. Thus though the individual collisions of the human molecules may be a little less predictable than those of gas molecules—which, as I have said, do not have to be considered in detail either—the census returns show that for a large population the results average out with great accuracy. The internal principle then of

the human molecules is human nature itself." - The Next Million Years by Charles Galton Darwin, Page 21-22

"A study of fossils has shown that it takes roughly a million years of evolution to make a new species of animal; during that time the animal is, it is true, slowly changing, but the cumulative changes are so slow that it is only at the end of that period that the animal can be regarded as sufficiendy altered to be dignified by a new name. This principle may be applied to man. For the next million years we shall be concerned with a history governed by the same human nature as we know now, with all its virtues and all its faults. There will, it is true, be small slow changes in human nature as time goes on, but it is only at

the end of a million years that it may be expected to have so changed that further prediction about it would become impossible. That is the reason why I have referred to a million years in the title of my essay." - The Next Million Years by Charles Galton Darwin, Page 22

"The question as to which peoples survive in the world during the march of the ages is fundamental, and must override all questions as to whether future man will be better or worse than present man, or whether he will rise to heights we cannot conceive or sink to levels we should despise. The fundamental question is survival, and this must never be forgotten, but by itself it is entirely unsatisfying, because we do want to make judgments of quality about our descendants." - The Next Million Years by Charles Galton Darwin, Page 29

"A hundred and fifty years ago Malthus wrote his Essay on Population in which he drew attention to the conflict between the law of biological increase of the human species which is a geometrical progression, and the law of increase in the area under agriculture winch can only, roughly speaking, be an arithmetical progression. Man must always be outrunning his food supplies." - The Next Million Years by Charles Galton Darwin, Page 32

"It was verified that the increase in population tended during that period to be in geometrical progression, but the development of the New World, and the establishment of railways and steamships to carry its products to the Old World had the unforeseen consequence that for the best part of a century the cultivated areas could increase at a rate greater than the population. Malthus's first principle was shown to be correct, but his second was vitiated by the quite exceptional conditions of the nineteenth century. This era is probably now nearing its end, and the difficulties he expounded must be faced." - The Next Million Years by Charles Galton Darwin, Page 32

"The rate certainly varies very much from one species to another, and the increase is restrained in nature by all sorts of checks, the chief of which is shortage of food, but Malthus assumes that for any species there is a natural rate of increase which would operate in the absence of these checks. We can estimate fairly well what this rate is for humanity by the experience of the last century in these islands, for during that time the main checks on natural increase were removed through the importation of food and improved sanitation, and the population was quadrupled in the century. There have been corresponding increases in many other countries of Europe, Asia and America, but not all on quite the same scale, so I will take a cautious estimate and assume that the natural rate of increase for man is that he should double his numbers in a century. It may be mentioned that these estimates are all well below some of the values that Malthus himself quotes." - The Next Million Years by Charles Galton Darwin, Page 33

"Now look at the other side of the account. The present food production of the world is roughly about enough to feed the population of the world; this is almost a truism, for if there were not enough, the excess population would have to die, and, if there were too much, the excess food would simply be wasted. If the natural increase of population is to be met, more food will have to be produced, and this can be done to some extent by improved farming and by bringing more land into cultivation. There is nothing unreasonable in saying that the food production of the world could be doubled or tripled; but it is rather hard to see how it could be raised more than ten times on the present methods of agriculture. But it is very possible that these methods could be improved out of all knowledge, and for the present

argument I am quite ready to grant that the food production of the world could be increased a thousand times above its present level, even though I do not believe it possible." - The Next Million Years by Charles Galton Darwin, Pages 33-34

"Al these figures illustrate the general principle, familiar to the mathematician, which may be expressed colloquially by saying that it is quite impossible for any arithmetical progression to fight against a geometrical progression." - The Next Million Years by Charles Galton Darwin, Page 35

"To summarize the Malthusian doctrine, there can never be more people than there is food for. There will not be less, because man, like every other animal, tends to increase in numbers." - The Next Million Years by Charles Galton Darwin, Page 35

"Our insight into the matter has further been confused by the fact that at the present time we are threatened with a decreasing population in England, and indeed in many of the countries inhabited by the white races; this is a very important phenomenon indeed, and it seems to contradict Malthus's principles. It will be the subject of a later chapter, but the matter must be regarded on a world-wide basis, and not just as one of Western Europe or North America, and anyone who has, for example, visited India will get a very different impression and one which is juster." - The Next Million Years by Charles Galton Darwin, Page 37

"In this world here and there cities or countries would arise which through the ability of a few of their citizens, their Medicis or their Amsterdam merchants, attained a very unequal share of the world's wealth. By the time two or three dozen states of this kind had come into existence there might be a faint hope that in one or two of them there really would have arisen simultaneously patrons with the taste of a Lorenzo and painters with the genius of a Titian or a Rembrandt." - The Next Million Years by Charles Galton Darwin, Pages 41-42

"The first revolution occurred long before the dawn of history, and we can only conjecture its effects, though we can do this with confidence. It is the discovery of fire. By means of fire cooking becomes possible, and so the difficulties of man through his extremely poor equipment of teeth can be overcome. The possibilities of diet are multiplied very many times, both because meat can be eaten that is not completely putrefied, and because many herbs thereby become digestible and nourishing. It can confidently be said that as soon as fire came into use, the earth could support a much increased population, because so many more varieties of food became available. There was of course also a second use for fire in the heating of shelters, which was important though by no means so important, since man could thereby live in the temperate and sub-arctic regions, in a way that would not have been otherwise possible." - The Next Million Years by Charles Galton Darwin, Pages 46-47

"The second revolution is the invention of agriculture. This dates from the neolithic period, perhaps ten or fifteen thousand years ago, so that a good deal is known about it. The tribes that had agriculture could provide themselves with food, both animal and vegetable, far more regularly than was ever possible for the hunters or food-seekers. They would become much more free than the hunters from the difficulties of the seasonal cycle, and could settle permanently in one place in much larger communities.

Once again, with the invention of agriculture, there must have been a great expansion of populations." - The Next Million Years by Charles Galton Darwin, Page 47

"The third revolution is the urban revolution, the invention of living in cities. This revolution arose in several different places, at different times and apparently independently; the chief places would perhaps be Egypt, Iraq, China, Mexico, and the earliest time was about six thousand years ago. By the close association in cities, bringing with it the division of labour, the establishment of food stores and the possibility of relieving local shortages through the regular operation of trade, it once again became possible greatly to increase the population." - The Next Million Years by Charles Galton Darwin, Pages 47-48

"The fourth revolution in human history is so recent that it has hardly been recognized, because we are still in the middle of it, so that we lack the perspective to compare it with the others. It may be called the Scientific Revolution, for it is based on the discovery that it is possible consciously to make discoveries about the fundamental nature of the world, so that by their means man can intentionally and deliberately alter his way of life. Our histories are so detailed, and run so uniformly through this period, that it has hardly been noticed as constituting a revolution. That it is so may be perceived by observing that the population of Britain has increased more than four-fold since 1800, and much the same is true of many other parts of the world, by no means exclusively among the white races." - The Next Million Years by Charles Galton Darwin, Pages 48-49

"There are still very different modes of life in different parts of the world, but they are united throughout the whole world by the new knowledge and the new mode introduced by the scientific revolution. There is really need for another word to replace the word civilization, a word which would connote the universality of the new culture, but no such word has come into use, and I shall not attempt to invent one." - The Next Million Years by Charles Galton Darwin, Page 51-52

"The four past revolutions have all had this quality of irreversibility, and so has the fifth which I have adumbrated. All these revolutions have been concerned with man's control over his external surroundings, and my first speculations will be as to possible extensions of this kind." - The Next Million Years by Charles Galton Darwin, Page 53

"The most likely cause of another revolution would be the discovery of some new large source of human food. It might be found possible to synthesize food from its chemical elements, or it might, for example, be found possible to turn grass or wood into a satisfactory human diet." - The Next Million Years by Charles Galton Darwin, Page 54

"This might come about, for example, through the use of the new high-speed calculating machines, which in a short space of time might explore the consequences of alternative policies with a completeness that is far beyond anything that the human mind can aspire to achieve directly. If this were the way the revolution was made, it would have to count as yet another scientific revolution." - The Next Million Years by Charles Galton Darwin, Page 55

“In the first place all astronomical and geological evidence indicates that the climate of the earth has been roughly constant for more than a thousand million years, and there is every reason to think it will continue so for many million years to come.” - The Next Million Years by Charles Galton Darwin, Page 58

“It is more interesting to inquire whether man may hope to gain any direct control over climate.” - The Next Million Years by Charles Galton Darwin, Page 61

“On an altogether smaller scale there is the question of rain-making. As is well known, it has recently been found that when there are heavy clouds which are nearly raining, they may be made to rain with the help of solid carbon dioxide powder. The cloud was very near the point of instability, and the small stimulus was enough to topple it over. The most obvious use that could be made of the process is not actually to make rain, but rather to choose the place where it shall fall. Thus unwanted rain might be made to fall in the sea, or it might be possible for a district needing rain to get it out of clouds, which would otherwise have only let their rain fall later in another region; political complications seem very possible if this should be done.” - The Next Million Years by Charles Galton Darwin, Page 62

“A thing that will assume enormous importance quite soon is the exhaustion of our fuel resources. Coal and oil have been accumulating in the earth for over five hundred million years, and, at the present rates of demand for mechanical power, the estimates are that oil will be all gone in about a century, and coal probably in a good deal less than five hundred years. For the present purpose it does not matter if these are under-estimates; they could be doubled or tripled and still not affect the argument. Mechanical power comes from our reserves of energy, and we are squandering our energy capital quite recklessly; it will very soon be all gone, and in the long run we shall have to live from year to year on our earnings.” - The Next Million Years by Charles Galton Darwin, Page 63

“There is first the possibility of new sources of food; for example if grass or wood could be rendered edible, it is safe to say that there would be immediately a great increase in the population of the world. Then there is the probability that medical science will continue still further the great triumphs it can already claim in the conquest of disease. It is also not impossible that medical science might succeed in materially lengthening life without senility, though in a world of overcrowded population it is not very clear what would be gained. Looking a little deeper there is the possibility of substantially altering the intellectual and moral natures of individuals by some sort of hormonal injections; already great effects have been produced on animals. Finally, as the most curious speculation of all, it is not quite impossible that it may one day be feasible to select in advance the sex of each child that is to be born. Whether the decision is made by the parents, or by their rulers, this suggests the probability of a great unbalance in the populations of the world.” - The Next Million Years by Charles Galton Darwin, Page 76

“If a dictator should ever aspire to bring about some really permanent change in humanity, he could do it if, and only if, he knew how to alter some of the human genes, for only so could the changed quality become anchored as a fixed character of the race.” - The Next Million Years by Charles Galton Darwin, Page 82

“Genes retain their constant character for many generations of the animal cells, but they do occasionally change, and it is by the cumulation of these chance mutations that a new species may arise. Recently it

has been found possible to increase very much the frequency with which mutations occur, so that one might aspire to make much more rapid changes in the characteristics of an animal species than those which occur in nature. The method is to expose the germ cells to X-rays, or to certain chemicals, which disturb the process of cell division, so that the new cells may possess one or more changed genes. The process is in no way controlled by the experimenter; the X-rays simply stir things up, so that an arbitrary change results, which he can then study and exploit. Quite a number of mutations have been produced in insects by these means, but most of them have been deleterious. This is not surprising because an animal is a very delicately balanced mechanism, with its constitution continually kept up to the mark by the stringent conditions of life, and a large change in any part of its structure is far more likely to upset the balance than to improve it." - The Next Million Years by Charles Galton Darwin, Page 82-83

"Man's life depends very much on his eyesight, and in the long past anyone with defective sight would have had a distinctly lowered chance of survival. Nature must have been continually keeping the human eye up to the mark in this way. But fifteen generations ago spectacles were invented, and at once some eye defects, such as shortsightedness, ceased to be a serious handicap. There is thus now no check against shortsightedness, and it is a fairly safe forecast that in another hundred generations or two, this defect will be even commoner than it is now. This speculation illustrates how any human quality may be expected to degenerate, unless it is being disciplined all the time by the stringent test of natural selection." - The Next Million Years by Charles Galton Darwin, Page 84

"The moral of this is that, if there are two nations in which the individuals of both have equal merits in the struggle for life, the one with the larger population will tend to have the advantage over the other. In this I am not considering the fact that the larger nation might enlist more battalions so as to conquer the other; it is just that through its greater population it can stand great misfortunes and still come back from them to prosperity, whereas those misfortunes would have totally destroyed the smaller nation." - - The Next Million Years by Charles Galton Darwin, Page 88

"For the reproduction of the race, there are two instincts needed, the sexual and the parental, and the way these are organized is to say the least curious. The sexual instinct, though much complicated by all sorts of taboos, is for most of mankind nearly as violent as the fear of death, though it has the advantage of being pleasant instead of unpleasant. Among animals it brings about the inevitable consequence of reproduction, and until very recently the same was true for man, so that the Malthusian increase of population was assured. This is still true for a large proportion of the human race, but the existence of birth-control has entirely altered the situation among the more highly developed peoples. The consequence has been to make reproduction depend for them not on an intense instinctive impulse, but rather on intellectual reasoning, and this for very many people is an exceedingly tepid motive." - The Next Million Years by Charles Galton Darwin, Page 91

"The parental instinct is also somewhat ineffective, because for the majority it is only strongly stimulated by the presence of the children; that is to say, it is very important in preserving them, but it does not make any such clamant call on the emotions to beget them. It has not the same intensive compulsion as the sexual instinct, and this is not very surprising because of its very different function." - The Next Million Years by Charles Galton Darwin, Page 91-92

“In a less abnormal world than the present, his increased prosperity should lead to the man's having a larger family than those of the less prosperous, so that the good qualities inherited from him should gradually become diffused throughout the population in later generations. At the present time the exact opposite happens all too often, in that he is likely to have a smaller family than the average; in fact success in life is at present antagonistic to success in survival.” - The Next Million Years by Charles Galton Darwin, Page 93

“It is always necessary to remember that nature itself is quite non-moral, and that there are many qualities which we by no means admire, which nevertheless are often regrettably effective in the struggle for life.” - The Next Million Years by Charles Galton Darwin, Page 93

“At present the most efficient way for a man to survive in Britain is to be almost half-witted, completely irresponsible and spending a lot of time in prison, where his health is far better looked after than outside; on coming out with restored health he is ready to beget many further children quite promiscuously, and these "problem children" are then beautifully cared for by the various charitable societies and agencies, until such time as they have grown old enough to carry on the good work for themselves.” - The Next Million Years by Charles Galton Darwin, Page 94

“It is this parasitic type that is at present most favoured in our country; if nothing is done, a point will come where the parasite will kill its host by exhaustion and then of course itself perish miserably and contemptibly through having no one to support it.” - The Next Million Years by Charles Galton Darwin, Page 94

“It seems likely then that man will not diverge from one species into two on account of climate; indeed a convergence is more probable. Thus although the fair-skinned man can make a success of living in the tropics by taking the trouble to control his climate, his fair skin is still some handicap to him, since it cannot so easily protect him against the direct rays of the sun as would a dark skin. On the other hand, there is not much evidence that a dark skin is a handicap in cold climates. If this contrast of effects is correct, it suggests that in the end man's complexion will be rather dark all over the world.” - The Next Million Years by Charles Galton Darwin, Page 97-98

“It is by no means so clear that he will become morally better as well, since in a highly competitive world, the sinner has many advantages over the saint. That is disappointing, but it must be remembered that moral codes have differed a good deal at different periods of history, and it is to be expected that future generations will succeed in constructing a moral code, satisfying to the good man of those days and reasonably close to being within attainment by all, however much it may disagree with our own standards.” - The Next Million Years by Charles Galton Darwin, Page 98-99

“Civilization has taught man how to live in dense crowds, and by that very fact those crowds are likely ultimately to constitute a majority of the world's population. Already there are many who prefer this crowded life, but there are others who do not, and these will be gradually eliminated. Life in the crowded condition of cities has many unattractive features, but in the long run these may be overcome, not so much by altering them, but simply by changing the human race into liking them.” - The Next Million Years by Charles Galton Darwin, Page 99

“A philanthropic dictator wants to perfect the innate moral qualities of the human race; how should he go about it? Following the example of the dog trainer, he will devote all his attention to the good children, and he will neglect the worse ones, doing all he can to see that they do not succeed in life, and above all that they are not permitted to hand on their inferior qualities to later generations. Actually all too often philanthropic effort goes in exactly the opposite direction, into curing the faults of the worst, without recognizing that the acquired characters so induced are quite impermanent. In saying this I am thinking of the long-range policy, and I do not in the least want to belittle the self-sacrificing work that is done by so many noble workers in improving the conduct of the worse elements of the population. It may be justified as being a good in itself, and moreover the existence of criminals perturbs very seriously the life of the rest of the community, so that everyone benefits if this nuisance is removed. Still it is proper to note, that the policy of paying most attention to the inferior types is the most inefficient way possible of achieving the perfectibility of the human race.” – The Next Million Years by Charles Galton Darwin, Page 103-104

“A man is rather likely to hold the same creeds as his parents and relations, but no more than he is those of his teachers and his friends, whereas he has received his instincts and his inherent qualities from his ancestors and will share them with his blood relations; it will be pure accident if they happen to coincide with those of his friends.” - The Next Million Years by Charles Galton Darwin, Page 104-105

“The question of the truth of a creed is therefore irrelevant to my purpose; what does matter is whether a creed, true or false, helps to the survival of its holder, and it is from this point of view that I shall try and study the natural history of creeds.” - The Next Million Years by Charles Galton Darwin, Page 108

“A much more important example is the ancestor-worship formerly prevalent in China. This imposed on a man the obligation to have a family in order that the worship of the shades of his ancestors might continue. With a population like the Chinese in which its poorest members are always living on the edge of starvation, there must have been a much greater chance of survival for the children of the abler people, so that the creed would have a strongly eugenic effect. Contrast this with the state of Europe in the Middle Ages. There it was the custom for many of the ablest people to go into the church, and so condemn themselves to sterility. Even if there was often laxity about the enforcement of celibacy, a priest's children would be illegitimate, and so would be handicapped instead of being favoured in their chances of survival.” - The Next Million Years by Charles Galton Darwin, Page 109

“In each of the great religions of the world, however different their purely theological doctrines may be, there has been a general ethic which has exerted a steady and beneficent influence on its believers. The ethics of the different religions have not been very different, since their main aim is to inculcate the social virtues which are essential if life is to be tolerable in any community, large or small. For example, a virtuous Christian and a virtuous Moslem will have very similar standards of conduct dictated to them by their very different religions, and these standards will be hardly different from those dictated by the Confucian philosophy.” - The Next Million Years by Charles Galton Darwin, Page 110-111

“Though the majority of a population, say something like nine-tenths, accept their creed implicitly and regard it as part of the law of nature, there is always a small minority who do not. Most people—call them the sheep—follow the ideas of their leaders unquestioningly, but this minority—the goats—goes

by contraries, and disbelieves anything just because those around them believe it. The goats are often not very pleasant people, but they are usually above the average of intelligence. It is probably the corroding influence of the goats that gradually saps the vitality of a creed by its cumulative infection, and indeed there may well be a proportionality between the number of goats in a community and the life span of the creed of the sheep in that community." - The Next Million Years by Charles Galton Darwin, Page 113

"But there is one much more valuable aspect of creeds that must be noticed. They serve to give a continuity to policy far greater than can usually be attained by intellectual conviction. There are many cases in history of enlightened statesmen who have devoted their lives to carrying through some measure for the general good. They may have succeeded, only to find that the next generation neglects all they have done, so that it becomes undone again in favour of some other quite different way of benefiting humanity. The intellectual adoption of a policy thus often hardly survives for more than a single generation, and this is too short a period for such a policy to overcome the tremendous effects of pure chance. But if the policy can arouse enough enthusiasm to be incorporated in a creed, then there is at least a prospect that it will continue for something like ten generations, and that is long enough to give a fair probability that it will prevail over the operations of pure chance." - The Next Million Years by Charles Galton Darwin, Pages 113-114

"There are three levels at which he might work. The first and weakest is by direct conscious political action; his policy is likely to die with him and so to be ineffective. The second is by the creation of a creed, since this has the prospect of lasting for quite a number of generations, so that there is some prospect of really changing the world a little with it. The third would be by directly changing man's nature, working through the laws of biological heredity, and if this could be done for long enough it would be really effective. But even if we knew all about man's genes, which we certainly do not, a policy of this kind would be almost impossible to enforce even for a short time, and, since it would take many generations to carry it through, it would almost certainly be dropped long before any perceptible effects were achieved. That is why creeds are so tremendously important for the future; a creed gives the best practical hope that a policy will endure well beyond the life of its author, and so it gives the best practical hope that man can have for really controlling his future fate." - The Next Million Years by Charles Galton Darwin, Page 114

"Civilization might, loosely speaking, be counted as a sort of domestication, in that it imposes on man conditions not at all typical of wild life. It might then at least be argued that it is a false analogy to compare man to a wild animal, but that he should rather be compared to one which has been domesticated. I shall maintain that this analogy would be false, and that man is and will always continue to be essentially a wild and not a tame animal." - The Next Million Years by Charles Galton Darwin, Page 115

"Before coming to this main theme it is important to notice that, if it were admissible to regard man as a domesticated animal, the whole time-scale of history would have to be radically altered. Thus though the geological evidence shows that it takes a million years to make a new wild species, we know that the various domesticated animals have been created in a very much shorter time. For example, the

ancestors of the greyhound and the bulldog often thousand years ago would probably have been quite indistinguishable." - The Next Million Years by Charles Galton Darwin, Page 115

"A tame animal then is one that does the will of a master, and the savage watch-dog, trained to bite all intruders, is tamer than the friendly terrier which sometimes slips away to do its own private hunting. All tame animals owe their qualities to centuries of selective breeding, and it must always be remembered that the changes made in them owe nothing to the inheritance of acquired characters, but are due to the selection for breeding of those individual animals which show to the highest degree natural characteristics useful to their masters." - The Next Million Years by Charles Galton Darwin, Page 116

"A chief feature in domesticated animals has been the creation of a great variety of breeds, each specialized for some particular purpose, either practical or aesthetic. Each breed far excels its wild ancestry in the quality for which it has been bred, so that race-horses run faster than wild horses, dairy cows give much more milk than any wild cattle, and the sheep-dog has even been bred to do skillfully the exact opposite of what the ancestral wolf would have done." - The Next Million Years by Charles Galton Darwin, Page 116-117

"Now human families often show special qualities in which they excel their fellows, and in some cases these qualities seem to be hereditary—witness the musicians of the Bach family. If man is really a tame animal, there is no reason why breeds of man should not be created, say breeds of mathematicians or of professional runners, who should possess gifts far beyond anything we now know, and far beyond anything that their fellows could compete against. Certainly at the present time mankind is very far from this, but that would not exclude the possibility in the not so very distant future, if man really were a tame animal." - The Next Million Years by Charles Galton Darwin, Page 117

"It is obvious that we in this country, with our passion for freedom, value wildness very highly, whereas in some lands, where the population are content to live under a much more strictly controlled rule of discipline, tameness may be more nearly acceptable." - The Next Million Years by Charles Galton Darwin, Page 117

"Having laid the foundation of his plan in this manner, he persuaded them all through his dominating personality—nor, be it said, was compulsion entirely absent— to mate together in such a manner that the various special gifts of each group were conserved and enhanced." - The Next Million Years by Charles Galton Darwin, Page 119

"Those of the settlers who proved unsatisfactory in mind or body were gradually eliminated, not by exile or punishment, but merely by forbidding them to enter into fertile unions." - The Next Million Years by Charles Galton Darwin, Page 119

"In their studies of how to improve the human race the eugenists have very naturally considered both ends of their problem, the increase in the good qualities of humanity and the elimination of the bad qualities. Their chief effort has gone, quite rightly at first, into the easy part of the problem, and they have spent most of their energy in pointing out the disastrous tendencies of the present policy of directly encouraging the breeding of the feeble-minded. This is undoubtedly useful work, but it is comparatively easy, since these feeble-minded can be regarded objectively by their superiors, and so

might become amenable to the same sort of control as is applicable to domestic animals. This restraint of the breeding of the feeble-minded is important, and it must never be neglected, but it cannot be regarded as a really effective way of improving the human race. If by analogy one wished to improve the breed of racehorses, one might accomplish a little by always slaughtering the horse that finished last in every race, but it would be a much slower process than the actual one of sending the winner to the stud farm." - The Next Million Years by Charles Galton Darwin, Pages 121-122

"Conscious of this criticism, eugenists have often attempted to define what are the good characteristics which should be positively encouraged, instead of only the negative ones that must be discouraged, but the results are disappointing. Lists of meritorious qualities such as good health, good physique, high intelligence, good family history, are compiled, and those possessing them are told that they should breed, but the statements lead nowhere in practice, for no one can be expected to assess his own merits and demerits in a balanced way. How, for example, is a man to weigh his own good health or good ability against a heredity made dubious, say, by an uncle who was insane, or again how is he to strike a balance between considerable artistic gifts—as he thinks—together with a good family record, but quite bad health. It is clearly beyond anyone to decide these things for himself, and even then the matter is only half settled, since similar judgments are needed for both partners to the marriage. However helpful the literature may be which can be consulted, it is evident that subjective judgments on such matters are too difficult; with the best will in the world they would very often be made wrongly, because, however sincerely he tries, no man can be a good judge in his own case." - The Next Million Years by Charles Galton Darwin, Pages 122-123

"The only imaginable way of overcoming these difficulties would be to set up a class of consultants who would prescribe what marriages were eugenically admissible and how large the consequent families should be. But this does not solve the difficulty; it only pushes it back a stage, for it leaves unanswered the question who are to be the consultants, and what principles are to guide them in settling the values of the different qualities of mankind. It comes back to just the difficulty I described in my fable, that a tame animal must have a master, and that therefore though it might conceivably be possible to tame the majority of mankind, this could only be done by leaving untamed a minority of the population. Moreover, this minority would have to be the group possessing the most superior qualities of all." - The Next Million Years by Charles Galton Darwin, Page 123

"These examples suggest the impossibility of taming mankind as a whole, but before accepting the principle fully, it is proper to examine a case where the exact contrary has happened; this is in the insect civilizations of the ants or termites. In applying the same term, civilization, to both ants and men, it is hardly necessary to say that I am drawing an analogy between things which are really of a very different quality. All species of ants live in cities, and some species have developed agriculture, others animal husbandry; but all these practices are purely instinctive and individual to each species. On the other hand human civilization is an acquired character, based on education, and so is not inherent in man's nature. Nevertheless it may be worth while to follow out the analogy a little further. Admitting the different sense of the words, it may be said that all species of ants have made the third revolution, the invention of cities, that some have made the second, agriculture, none the first or fourth, fire and science; but they have all added another revolution of their own, the complete control of the problem of

sex. The ants' nest has no rulers at all, for the queen is hardly more than an egg-laying mechanism, and they seem to get on perfectly well without civil servants or lawyers or captains of industry." - The Next Million Years by Charles Galton Darwin, Page 123-124

"Why cannot man set up a community like an ants' nest? This would be the ideal of the anarchist, and hitherto it has held no promise at all of success, but with the help of recent and probable future biological discoveries, some sort of imitation by man of the ants' nest cannot be quite excluded from consideration. Thus the control of the numbers of the two sexes may become possible, and with the knowledge of the various sexual hormones it might also become possible to free the majority of mankind from the urgency of sexual impulse, so that they could live contented celibate lives, instead of the unsatisfied celibate lives that are the compulsory lot of such a large fraction of the present population of the world. If these discoveries should be made—and this is really by no means impossible—man would be able to carry out the sex revolution which is the typical characteristic of the insect civilizations. The detail would of course have to be quite different, for instead of one queen there would have to be large numbers of fertile women to renew me population, whereas there might be one king, literally the father of his country. Also it is probable that on account of their greater physical strength, it would be the men who would be the workers." - The Next Million Years by Charles Galton Darwin, Page 124-125

"There is no prospect of man's nature imitating an insect's, but it is much more nearly imaginable that his development should go, like that of the dogs, into a set of breeds each specialized for a particular purpose. We all of us know of whole human families which possess gifts specialized in some particular direction, and if the specialization were narrowed and the gifts improved till all competitors were surpassed, such a family would have turned itself into a breed. But all past history contradicts this tendency, for it suggests that wherever there have been such groups they have not increased further in their specialized skills, but that after a very few generations they have tended to merge back into the general population." - The Next Million Years by Charles Galton Darwin, Page 126

"A first example may be drawn from the sanctity of royal blood, which has been a prevalent idea in many countries, and which would give opportunity for the in-breeding that is essential for the production of a specialized breed. The most extreme case is that of the dynasty of the Ptolemies in Egypt whose blood was counted as so sacred that the reigning house had to be perpetuated by brother-and-sister marriages. Biologists no longer now regard close in-breeding as necessarily deleterious, but still the possibility of its evil effects might throw doubt on any positive conclusions we could draw from the Ptolemies. But the only conclusions that can be drawn are entirely negative; the record of the dynasty is not very impressive, it is neither much better nor much worse than that of other dynasties that had not been in-bred, and in the end it collapsed, as did the other dynasties, under the irresistible might of the Romans. Neither in this extreme case, nor in other more modern ones, is there any sign of a tendency for a breed to arise that is specialized for kingship." - The Next Million Years by Charles Galton Darwin, Pages 126-127

"It might be contended that the number of individuals in reigning houses is too small to give rise to a breed, and my next example concerns a much larger population. It is the military caste of German nobles

in the sixteenth, seventeenth and eighteenth centuries. Whatever the extra-nuptial habits of this caste, its marriages were most strictly regulated, so that it might have provided the starting point for a specialized breed. It is undoubted that these noble families provided some very good generals; this was inevitable since in their own country they had the monopoly of the officer ranks, but they were not conspicuously better than other generals who did not belong to the caste. In making the comparison it might be argued that Louis XIV's generals should be excluded, as themselves belonging to a similar caste, but the German military nobles were also far excelled by others, such as Marlborough, who, though of gentle birth, certainly was not drawn from the military caste. Furthermore, if this caste had shown promise of turning into a breed, it should have produced better generals at the end of three centuries than at the beginning, whereas if anything they had degenerated. Excluding Napoleon front comparison, as an exception to all rules, they showed no marked superiority over his marshals, who came from all classes of society. In three hundred years this caste certainly showed no signs of turning into a specialized breed." - The Next Million Years by Charles Galton Darwin, Pages 127-128

"A more striking example is the caste of the Brahmans in India, because its purity has been preserved over many centuries by the religious sanctions of their creed. They have the advantage of being much more numerous than the castes I have cited hitherto, and they have very certainly played a conspicuous part in the history of India, but they show none of the tendency to an increase in specialization that should characterize the creation of a breed. Since they were never a military caste it is not surprising that many of the reigning houses of India are not Brahmans, and the priestly function of the Brahman would more naturally destine him to play the part of philosopher or intellectual. Now it is true that in the modern Indian universities a considerable fraction, perhaps a majority, of the distinguished professors belong to this caste, but still there are quite a number of others as distinguished who do not. It seems at least doubtful whether in this there is any real difference between India and Europe, for in Europe also a very considerable fraction of the intellectual life is contributed by what might be called the hereditary middle classes, that is by families which have continued through succeeding generations to show a general intellectual ability, though they are in no sense an exclusive caste. Once again, in these exceptionally favourable circumstances, there is no sign of the Brahmans turning from a caste into a breed." - The Next Million Years by Charles Galton Darwin, Pages 128-129

"This is the place to refer to the case of the Jews, because though very superficially it might be thought similar, it is really quite different. It is true that for centuries they practised the close in-breeding that would be needed for the creation of a specialized breed, but the point is that they have shown no signs of becoming specialized, for there have been Jews who have excelled in every one of the arts and sciences of civilized life. One of their distinguishing features has perhaps been that they were earlier adapted, than the more recently civilized western Europeans, to the crowded life of cities, but this is not so much a specialization as an adaptation in which they have anticipated the others. In the course of the centuries their race has had one great advantage, though they would certainly very willingly have foregone it. This is their long history of almost continuous persecution, and it is tempting to believe that this has been an important factor in giving them their high qualities. In order merely to keep alive, a Jew had to show intelligence more frequently than did the surrounding peoples, and this intelligence was gradually incorporated in his heredity. But in all this there is no sign of specialization; at most it is a more

complete adaptation to the crowded life of cities than has been hitherto shown by the rest." - The Next Million Years by Charles Galton Darwin, Page 129

"All these examples confirm that there are specialized abilities in some of humanity and that they are often hereditary, but they hold out no expectation that the specializations will spontaneously become narrower or that they will rise to higher levels, which is what they would have to do if man were destined automatically to branch out into breeds as distinct as those of the domestic animals. There may be those who will regret that man will not attain these pinnacles of specialization, but the failure is inevitable. In order to create such specialist breeds there would have to be a master breed at the summit, and this would be a totally different kind of thing from all the other breeds, because it would have to create itself." - The Next Million Years by Charles Galton Darwin, Pages 129-130

"On the one hand they feel that all the world's problems would be solved if only there were a wise and good man who would tell everybody what to do, but on the other hand they bitterly resent being themselves told what to do. As to which of these motives would prevail, it seems at least probable that it would be the resentment, so that if the breed should arise in any manner, it would be extirpated before it could ever become well established." – The Next Million Years by Charles Galton Darwin, Page 130

"It is, however, imaginable, that there might be a part of the world in which the breed was accepted, and that this part should gain a superiority over the rest of the world, because it could develop various suitable breeds of specialists under the control and direction of the master breed, and by the exercise of the skills of these specialists it might overcome the other nations. So it is appropriate to look a little further into the matter." - The Next Million Years by Charles Galton Darwin, Page 130-131

"Imagine that through new discoveries in biology, say by suitably controlled doses of X-rays, it becomes possible to modify the genes in any desired direction, so that heritable changes can be produced in the qualities of some members of the human race. I may say I do not believe this is ever likely to be practicable, but that does not matter as far as concerns the present argument. The first success might be in some physical attribute, for example, by making a breed with longer and stronger legs so that it could jump a good deal higher than anyone can at present. But passing to more important matters, there might be created a breed which could think more abstracdy, say a breed of mathematicians, or one that could think more judiciously, say a breed of higher civil servants. These would be of great value, but they would not be the master breed, and the question arises of a more precise prescription for what the qualities of the master breed are to be." - The Next Million Years by Charles Galton Darwin, Page 131

"It is usually best to build on what one already has, rather than to start from nothing. So the natural procedure would be to begin with existing rulers, since these have already established themselves as acceptable to at least a good many of their fellow creatures. One would collect together, say, a hundred of the most important present rulers—among them of course should be included a good many who exert secret influence without holding any overt office—and tell them to get on with the business of settling what the master breed should be. It is impossible to believe that any such body of men would ever reach agreement on any subject whatever; so this plan fails." - The Next Million Years by Charles Galton Darwin, Page 131-132

“In the search for the qualities of the master breed the next idea might be to appeal to the wisdom of our forefathers. Plato in his Republic devotes much attention to this very subject. Why not then find a Plato, give him his group of recruits, and let him educate them for thirty years according to his prescription—though perhaps fortifying it by the findings of modern educational theory; the result should be the master breed. But this will not do either, for Plato was not educating the master breed, he was educating the civil servant breed. It is not about these that there is any difficulty; it is the finding of someone to fill the role of Plato himself.” - The Next Million Years by Charles Galton Darwin, Page 132

“It all comes back to the point that we do not know in the remotest degree what we want; for I do not count as an answer the one that would usually be proposed, which would be that the type required should be good and wise, while at the same time showing a special favour for the particular enthusiasms of the proposer. The reason for the impossibility of making a prescription for the master breed is that it is not a breed at all; to call it so is to change the sense of the word. Breeds are specialized for particular purposes, but the essence of masters is that they must not be specialized. They have to be able to deal with totally unforeseen conditions, and this is a quality of wild, not of tame, life. No prescription for the master breed is possible.” - The Next Million Years by Charles Galton Darwin, Page 132

“All through history the most formidable difficulty of every ruler has been the selection of his successor, and the best intentions have been nearly always disappointed. Indeed it is notably surprising how very seldom the choice has been well made. The immediate cause of these failures has been the difficulty of the subjective judgments on the basis of which the choice must be made, but fundamentally they have arisen from a cause in the deep nature of mankind. Of all animals man is the most ready to try experiments and there are always candidates—far too many candidates—who regard themselves as fit members for the master breed. This quality is a characteristic of a wild animal, and it will always prevent man from domesticating himself.” - The Next Million Years by Charles Galton Darwin, Page 133

“But whereas Malthus could only express the hope that man would learn voluntarily to restrain himself from multiplying up to the limit, it has been found since then that in some countries, and those among the most prosperous, the populations are spontaneously becoming stationary or even decreasing. If then, it is argued, some countries have created conditions which automatically solve the problem of over-population, why should not these same conditions produce the same results in all countries, and then we could all be comfortable together. I am going to maintain that, though such limitations of population may recur locally from time to time, the condition is essentially an unstable one and contains the seeds of its own destruction. Any country which limits its population becomes thereby less numerous than one which refuses to do so, and so the first will be sooner or later crowded out of existence by the second. And again, the stationary population is avoiding the full blast of natural competition, and, following a universal biological law, it will gradually degenerate. It is impossible to believe that a degenerating small population can survive in the long run in a strongly competitive world, or that it can have the force to compel the rest of the world to degenerate with it.” - The Next Million Years by Charles Galton Darwin, Pages 134-135

“The present spontaneous decline in fertility affects many of the most prosperous countries, and it is a phenomenon that was hardly foreseen even fifty years ago. Man has not any very strong procreative

instincts; in the uncivilized state that did not matter, since his very strong sexual instincts sufficed to maintain the race, but our present economy is so organized that there are great handicaps against large families, and many compensations for those who are either intentionally or unintentionally sterile. In past periods of high prosperity, there was often a similar state of affairs, but the development of easy methods of birth-control is a new factor of great importance, which seems to have upset the balance by making it so very easy to be childless, or to have such a small family that the population is not maintained. I believe it is disputed how important the various contributory causes may be, but it is indisputable that a considerable fraction of the population find it both easy and convenient to contribute less than their share to the next generation, and this fraction is specially the one enjoying the highest prosperity." - The Next Million Years by Charles Galton Darwin, Page 135

"It is convenient to have a short phrase to describe this state of affairs in which prosperity produces childlessness, and I shall characterize it by saying that the prospect of owning a motor-car is a sufficient bribe to sterilize most people. I do not apologize for calling it sterility, for though the term is often used to imply a physical incapacity that is held in contempt, it is, biologically speaking, immaterial whether the incapacity is forced or voluntary. In my phrase the motor-car is of course only metaphorical, as a symbol of the sort of level of prosperity that tends to be associated with small families or childlessness; and it is being found that as prosperity spreads downwards in the social scale, so the families tend to become smaller there too. It would be difficult to say which is cause and which effect, for children are an economic disadvantage, so that their presence lowers their parents' prospects, and on the other hand the ease and comfort of existing prosperity discourages the creation of children." - The Next Million Years by Charles Galton Darwin, Pages 135-136

"There is at present current in some quarters an equalitarian trend of opinion which is quite dangerously unsound; it is the type that condemns all eugenic views on principle, presumably because they conflict with a dead level of equality. It tries to prejudice the case in advance by stating that the eugenist rates the rich higher than the poor, without any examination whatever of the very different things that he really does claim." - The Next Million Years by Charles Galton Darwin, Pages 136-137

"In discussions on social policy, in which these criticisms are expressed, lip-service is paid to the doctrine that all men are of equal merit, but it is to be noticed that such statements are usually reserved for general argument, and that those who make them pay the most jealous attention to the comparative merits of individuals, when it is a question of making an appointment to any important post." - The Next Million Years by Charles Galton Darwin, Page 137

"It is the man who is believed to be the ablest who is promoted, and this brings to him some increase in reward, which may be a higher salary, or perhaps some other mark of civic recognition, which will be valued by the recipient, and which would also have been desired by his unsuccessful rivals. There is certainly a great deal of injustice in the world, in that there are many people whose real ability is never discovered, but it is hard to believe that promotions are more often made wrongly than rightly. So it is surely a justifiable claim that those selected for promotion are rather more likely to have superior qualities than those who were not so selected. Now man, like every other animal, does tend to pass on his natural qualities to his offspring; there is no certainty about it, but there is a somewhat better chance

that the sons of the promoted candidate will be abler than those of his unsuccessful rivals. Since there will always be need for as many able people as possible, the encouragement of the promoted man to have children increases the chance that we shall find them in the next generation." - The Next Million Years by Charles Galton Darwin, Page 137

"There is a good deal of evidence that some men's ability is more intimately incorporated in their heredity than it is for others. Thus there have been men of pre-eminent ability, risen from the ranks, whose descendants have sunk back in a generation or two, whereas there are families where generation after generation goes on producing men of very good ability. Clearly the probability of producing able men is rather greater in a family that has shown that it can do so over several generations." - The Next Million Years by Charles Galton Darwin, Pages 137-138

"The argument that the eugenist rates the well-to-do highly is quite true if it is read in these terms, for the well-to-do are rather more likely than others to possess the quality of hereditary ability through having shown it in several generations. Note also that an opponent of this view does not really upset the argument by maintaining that the wrong people are always promoted. He wants other types to be promoted presumably because he admires their qualities more, but then he will surely want those other qualities to be perpetuated through heredity, it is not the eugenic side of the argument that he wants to upset, but the social side. All these matters, both of achieving success and of heredity, depend of course very much on chance, for very often the sons of the successful are inferior to those of an unsuccessful rival, but there is no justification for neglecting chances because they are not certainties." - The Next Million Years by Charles Galton Darwin, Pages 138

"If then I may appear to be regarding the actually successful members of society as more valuable than the less successful, it is not because I do not recognize that there are a great many stupid rich people, or that there are many of superior merit who have been missed. It is because I believe that I shall tend to find rather more ability among those, some of whose ancestors have proved they possessed it, and in dealing with probabilities I want to have the chances in my favour as much as I can, even if the gain in the odds is not very great." - The Next Million Years by Charles Galton Darwin, Page 139

"The judgment by success is one between men competing against one another, and so it can only be applied when they belong to the same community. It provides no guide whatever to the respective merits of separate peoples, whether the comparison is made of the whole peoples, or of individuals drawn from each at some corresponding level." - The Next Million Years by Charles Galton Darwin, Page 139

"But whatever the causes, it is indisputable that the more prosperous members of the community are not producing their share of the next generation, so that selection is now operating against the prosperous. As an example, if the list of candidates is examined, who are applying for any office of high or even mediocre importance, it will be found that something like nine-tenths of them have either no children, or one, or two. Of course, if everyone had exactly two children, and both these children married and had exactly two more, the population would be exactly steady, but as things are, it is a fair guess that, in each thirty years of a generation, this part of our population is reducing itself to something between a half and two-thirds." - The Next Million Years by Charles Galton Darwin, Page 140

“If what I have called the bribe of the motor-car is what is needed to persuade the world to limit its population, then it is certain that the first countries to accept the bribe are committing suicide.” - The Next Million Years by Charles Galton Darwin, Page 141

“The tendency of civilized life to sterilize its ablest citizens is by no means confined to this country, but is the experience of nearly all countries which enjoy even a passable degree of prosperity. It is perhaps more marked now than ever before, but it has certainly occurred at other periods of history. For example, the earlier Roman emperors were continually in difficulty because of the extinction of the senatorial families, which were the class whose administrative ability had been so largely responsible for the creation of the Roman Empire. It would seem that, then as now, it was just those whose type was most needed who were the first to limit their families.” - The Next Million Years by Charles Galton Darwin, Page 141

“Then as now, the prosperity induced by civilization gave not merely a security of life that annulled the effects of natural selection, but it actually went in the opposite direction, in that the less valuable parts of the community became the most efficient in survival.” - The Next Million Years by Charles Galton Darwin, Pages 141-142

“Of the Polynesians many lived in small, nearly isolated, communities on islands, and these succeeded in developing a manner of fife which seems to have avoided the harder features of over-population. It was done by the sanction of various rituals, and by social habits not all of which we should commend, but that is no matter.” - The Next Million Years by Charles Galton Darwin, Page 142

“The Polynesians are not in the least inferior to other races in ability or intelligence, but they do not seem capable of competing against them in survival. Thus in Hawaii, after the short span of a century, they are already very much in a minority compared with the newly immigrant Chinese and Japanese. Contrast this with the colonization of Africa, where the effect has usually been a rapid increase in the local population. Furthermore, the Polynesians themselves furnish one striking example to the contrary. When the Maoris came to New Zealand, they could expand into an almost unlimited area, and there was no need to limit population; and the Maoris have most certainly not gone the way of the other Polynesians. Through insufficient knowledge I can only cite this example of the Polynesians very tentatively, but it does seem to show that a race adapted to limiting its population cannot compete against others which have not been similarly adapted.” - The Next Million Years by Charles Galton Darwin, Pages 142-143

“Those who are most anxious about the Malthusian threat argue that the decrease of population through prosperity is the solution of the population problem. They are unconscious of the degeneration of the race implied by this condition, or perhaps they are willing to accept it as the lesser of two evils. They hope that we can gradually make prosperity world wide, so that as country after country experiences it, each of them in turn will begin to diminish in numbers, and finally we can all be comfortable together in an effortless world.” - The Next Million Years by Charles Galton Darwin, Page 143

“I shall come later to the long-term instability which will prevent such happenings, but there is also an overwhelming short-term reason to prevent it. There is simply no time for it to come about, because

everything happens in the wrong order. What is required is the simultaneous existence of high prosperity, social conditions in which the economic disadvantages of parenthood are evident to nearly all classes, and some knowledge of the methods of birth-control. Only under such conditions will the potential parent weigh the rival pleasures to be derived from a motor-car or another child. Such conditions exist in some of the more prosperous countries, and affect the more prosperous members of them, which may be quite a considerable fraction." - The Next Million Years by Charles Galton Darwin, Page 143

"Take the case of India. Of some five hundred millions it is doubtful if even one per cent are at present in the appropriate conditions of prosperity, and it is not one per cent but at least sixty per cent that is needed. For the rest the population is increasing at a terrifying rate. As to the prospects of higher prosperity, the risks of local famines are already mitigated by good inter-communications all over the country, and not very much more can be hoped from this. Methods of agriculture can no doubt be improved in many ways, but it would certainly take a long time merely to teach these to such an enormous number of people. And all the time the torrent of procreation continues, itself inevitably decreasing the standards of life. There is, so to speak, simply no time to make the people realize what a pleasant bribe a motor-car is, nor for the matter of that is it likely that enough motor-cars could ever be offered." - The Next Million Years by Charles Galton Darwin, Page 144

"The colonizations, mainly by the white races, have produced a security of life before unknown, with the immediate consequence of large increases of population, and these increases have automatically lowered the standard of life back towards what it had been previously. The first condition needed for spontaneous limitation itself destroys the chances of establishing the other conditions." - The Next Million Years by Charles Galton Darwin, Page 144

"The present era has been unique in that it has combined the wonders of the scientific revolution with the sudden expansion of the white races into vast almost uninhabited regions. The consequence has been that for two or three generations the Malthusian threat did really disappear. In spite of the secure conditions, man could not breed fast enough to catch up with the extending agriculture, and so the other conditions for spontaneous limitation could come into play, before the first one, the condition of security, had killed the chance of them. It would seem unlikely that similar conditions can arise again in world history, so that in estimating future possibilities, there is little prospect that the Malthusian threat will again be overcome spontaneously in this way." - The Next Million Years by Charles Galton Darwin, Page 145

"But it must not be overlooked that there have been many epochs in the past—and perhaps there are cases in the present too—where children were not wanted, and where a more direct solution was found through infanticide. It was usually female infanticide that was practised; this was presumably because the male was more valuable economically as a soldier or workman, but it was also more effective in limiting the increase in later generations. Infanticide is repugnant to all our present systems of thought, and it is hard for us to conceive the state of mind of those who practise it, and so to estimate how it actually works out." - The Next Million Years by Charles Galton Darwin, Pages 145-146

“It would seem rather likely that it would operate on a lower social level than does our present limitation, because the decision to destroy a new-born child must involve a great emotional crisis, so that it is not likely to be undertaken except in extreme conditions. It will not be the hope of a motor-car, but the pangs of hunger that will bring it about. This form of limitation will hardly come into play in conditions of prosperity, and so it cannot be considered any help in maintaining prosperity.” - The Next Million Years by Charles Galton Darwin, Page 146

“Stability roughly signifies that, if the system under consideration gets a little above its average level, by that very fact a force comes into play to pull it back, while if it falls below, a force is evoked to raise it again. In this sense the voluntary limitation of populations is evidently an unstable process, but the matter is so important that it may be well to illustrate it by an example.” - The Next Million Years by Charles Galton Darwin, Page 146

“The peasants of province A are not reproducing themselves, with the result that the villages are only partly inhabited and that part of the land has gone out of cultivation. Province B on the other hand has an excess of population, and the land-hunger of the B's will drive them into taking over the deserted houses, and into cultivating the neglected land, even though it will have been the poorest land that had gone out of cultivation.” - The Next Million Years by Charles Galton Darwin, Page 147

“Now if the immigrant B's retain their own customs, they will continue to increase in numbers in their new settlements, and in a few generations the province A will be fully populated, but now chiefly by B's. But it may be that in their new surroundings the B's will feel the influences which led the A's to decrease, so that they too will start to decrease, and again villages will be deserted and land will go out of cultivation. If this happens there will be a fresh influx of B's, unless perhaps the province B has by now also got itself into a state where its own population is decreasing. In that case there will be a new immigration from a province C which has an excess population. If the C's go the same way after immigration, then D's will come in, and so the process will go on, with a succession of immigrations, each of which may later fade out by experiencing the same decrease.” - The Next Million Years by Charles Galton Darwin, Page 147

“But at some stage one set of immigrants will come in who decline to decrease, and then the province A will experience over-population. Thus the state of under-population in the end inevitably cures itself. In a different sense so does the state of over-population, for the over-population will inevitably reduce itself to a condition of exactly full population, either by emigration, or by the starvation of the surplus.” - The Next Million Years by Charles Galton Darwin, Page 147-148

“The only condition under which the final state of A would not be one of full population would be that there should be no single race on the whole face of the earth that was not stationary or decreasing; if there was a single one that resisted the bribe of the motor-car, that race would people the earth, and this it would do whether its motive was high principle, or some creed, or simply pure stupidity. It is in this sense that I say that the avoidance of the Malthusian threat of over-population is bound to be an unstable process.” - The Next Million Years by Charles Galton Darwin, Page 148

“Is it possible that the statesmen of all countries, perceiving these dangers, should combine together to make and enforce a world-wide policy of limitation? It would have to be world-wide, because if any nation were recalcitrant, its population would increase relatively to the rest, so that sooner or later it would dominate the others.” - The Next Million Years by Charles Galton Darwin, Page 148

“That the prospects of such a world-wide policy are not good is witnessed by the total failure hitherto achieved in the far easier problem of military disarmament. How would the nations settle the respective numbers admissible for their populations? The only principle that would have a chance of acceptance would be to base the numbers on existing populations, and then the question arises why one particular set of proportions between the various countries should be frozen constant for all time.” The Next Million Years by Charles Galton Darwin, Page 148

“Since the aim of the policy is to retain world-wide prosperity, every single country would be faced with the problem of taking care of its own limitation, and, as has been seen, this would not come about spontaneously. Even if a government could devise an effective method, it would be an odious task for the rulers to have to enforce it, and there can be no doubt they would often evade doing so. With the best of goodwill, it would be hard to enforce the limitation because of the gradualness of the increase, for the rulers could always excuse themselves by the argument that the slight illegal increase of this year was accidental and would next year be compensated by a corresponding decrease, so that action might be postponed, and sometimes it would be postponed too long.” - The Next Million Years by Charles Galton Darwin, Pages 148-149

“It is clear from all this that the world policy would need to be supported by international sanctions, and the only ultimate sanction must be war.” - The Next Million Years by Charles Galton Darwin, Page 149

“Present methods of warfare would not be nearly murderous enough to reduce populations seriously, and even so they would take a nearly equal toll of victims from the unoffending nations. So after the war the question would arise of how to reduce the excess population of the offending nation. It is not possible to be humane in this, but the most humane method would seem to be infanticide together with the sterilization of a fraction of the adult population. Such sterilization could now be done without the brutal methods practised in the past, but it would certainly be vehemently resisted.” - The Next Million Years by Charles Galton Darwin, Page 149

“I have dwelt on these details, perhaps at unnecessary length, not because I believe they will ever happen, but in order to show that this kind of enforcement, which is the only obvious one would lead to a condition of strife, jealousy and disorder, which is precisely the condition that it was designed to avoid. The fundamental instability of population numbers cannot be checked by man-made laws, and even if it were successfully done for a few years there is no chance of the system working century after century.” - The Next Million Years by Charles Galton Darwin, Pages 149-150

“I have been assuming that the policy of limitation was accepted by the majority on broad rational grounds, but it is quite certain that in a very short time it would encounter fanatical opposition. - The Next Million Years by Charles Galton Darwin, Page 150

“Even though the procreative instinct has not the violence of the sexual instinct, yet it is an emotion possessed by many people, and as such it will be particularly liable to get incorporated in creeds. There are already creeds that maintain the wrongfulness of birth-control, though there is at present no very strong emotion associated with them. But if there were to be any enforcement of birth-control by authority, it is certain that many new creeds would spring up which would regard the practice as sinful, and the tenet would be held with an enthusiasm not to be overcome by the efforts of rational persuasion.” - The Next Million Years by Charles Galton Darwin, Page 150

“There are many creeds, which we hold to be unwise, which we can admit and leave alone, because their effects are mainly to damage their believers. This could not be one of them, since the believers would automatically gain an undue share of the next generation. Persecution would be the only recourse against such a creed, and the massacre of the innocents or the blood of the martyrs would water the seed of the faith. It is not of course true, as is sometimes maintained by religious devotees, that persecution always fails to extinguish a faith—for example the Arian heresy was much persecuted by the orthodox church, and there are no Arians now—but there is no doubt that persecution is a great encourager, and it is fairly sure that not all such creeds would be extinguished.” - The Next Million Years by Charles Galton Darwin, Pages 150-151

“Man has strong sexual instincts, and strong parental instincts, but the procreative instinct, which would make him feel the direct want of children, is much weaker. This did not matter so long as the sexual instinct would ensure the birth of children, but now it is no longer doing so. Nature's untidy method has been defeated by the ingenuity of man. There will be a revenge.” - The Next Million Years by Charles Galton Darwin, Page 151

“Though the procreative instinct is comparatively weak, it is present in many people, and it is these people who will have larger families than the rest. By the very fact they will hand on the instinct to a greater fraction of the population in the next generation.” - The Next Million Years by Charles Galton Darwin, Page 151

“The process of building a new instinct into the species will certainly be a slower one than the operation of any creed, but it has a permanence possessed by no creed.” - The Next Million Years by Charles Galton Darwin, Page 151

“That an instinct is a very much more powerful thing than any creed may be seen from the sexual instinct; there are many creeds which place the greatest importance on the virtue of chastity, but their prohibitions are seldom effective against the instinct.” - The Next Million Years by Charles Galton Darwin, Pages 151-152

“There is no need for the procreative instinct to become even remotely as strong as the sexual for it to defeat any opposing creed that favours limitation of populations, and so to perpetuate the overpopulation of the world. Once this stage is reached, nature will have taken its revenge, and there will be little tendency for the instinct to increase further. It is very much of a guess how long such a change will take, but it should be far less than the million years of the change of a species; some analogous considerations which I shall develop in the next chapter suggest it might be something like ten

thousand years. After all, for one thing, no very great increase is needed in an already existing instinct, and for another the effect on population from it is so very direct." - The Next Million Years by Charles Galton Darwin, Page 152

"To conclude the chapter I return to the narrower question of the tendency of civilization to eliminate its ablest people. This has happened in the past, and is certainly happening now, and if it is always to happen, it signifies a recurrent degeneration of all civilizations, only to be renewed by the incursion of barbarians who have not suffered similarly. If any civilized country could overcome this effect, so that it alone retained both its ability and its civilization, it would certainly become the leading nation of the world." - The Next Million Years by Charles Galton Darwin, Page 152

"Man is a wild animal, and cannot accomplish this by using the methods of the animal breeder, but may he not be able to devise something that would go beyond the long-drawn-out automatic processes of Natural Selection? I think he can. A cruder and simpler method must be used than the animal breeder's. Something might be accomplished on the line of what is called "Unconscious Selection" in the Origin of Species." - The Next Million Years by Charles Galton Darwin, Pages 152-153

"Unconscious Selection signifies that the farmer, who has no intention whatever of improving his herd, will naturally select his best and not his worst animals to breed from, and in consequence he will find that in fact he does improve the herd. As I have pointed out, we are all the time assessing the rival merits of individuals for promotion; they are each chosen for some special purpose, but like the unconscious selection of the farmer, the choice does mark the promoted person as being superior to the average. Any country that could devise a method whereby the promoted were strongly encouraged to have more children than the rest, would find itself soon excelling in the world." - The Next Million Years by Charles Galton Darwin, Page 153

"It would only be a rough and ready method, with many defects; for example, from the point of view of heredity women are as important as men, but it would not so often be easy to take their qualities into account. Furthermore the method would be extremely subject to fashions—in which it would resemble the animal breeder's method— for at one time greatest value would be given to the arts, at another to military skill, and at another to administrative ability and so on. However, ability is not usually a very specialized quality, and the effect would be to preserve high ability in general, and thereby to increase it, since the abler people would be contributing more, instead of less, than their share to the next generation." - The Next Million Years by Charles Galton Darwin, Pages 153-154

"A nation might consciously adopt such a policy, or it might be that an economic policy adopted for quite other reasons should have this unintended result. Whatever way it came about, if it could last for even a few generations, the effect would begin to show." - The Next Million Years by Charles Galton Darwin, Page 154

"The best hope for it to endure would be that it should become attached to a creed, and it would not matter very much whether the creed was reasonable or unreasonable, provided that it produced the effect. Either ancestor-worship, or a belief in the sinfulness of birth-control, would at least place the promoted on an equality with the unpromoted, and with their superior ability this would give them the

advantage. But since the matter concerns the more intelligent, a reasonable creed would have a better appeal than a mere superstition. Such a creed might be one which inculcated in those who were promoted the duty of having more children than their fellows, as an act benefiting the human race." - The Next Million Years by Charles Galton Darwin, Page 154

"This means that there are many of mankind who positively enjoy making their fellows miserable; it is by no means a majority, but it is certainly not a negligible minority. It is no use arguing that this is only a boyish failing and that in later life the bully will become a virtuous citizen. Conditions in this country give little scope for the exercise of brutality by adults, but this has not always been so, and it is not so in many parts of the world even now: it is the strong arm of the law, and not a change in his nature, that has restrained the bully. It is not easy to see anything that will tend to eliminate him, because his selfishness is a positive help to his survival in all conditions but those of the highest and most stable civilization, and even these conditions only check the expression of his propensities without destroying them. In thinking of the future happiness of mankind, it is a sobering thought that there will be quite a perceptible fraction of humanity that definitely gets satisfaction, and so presumably happiness, from making its fellows unhappy." - The Next Million Years by Charles Galton Darwin, Page 157

"A chief question, from the point of view of this essay, is whether there is any survival value in happiness. Are the naturally happy people more likely to be the ancestors of future generations, than are the rest, for if they are, then a greater number of the future race will tend to inherit this happy disposition. The answer is very doubtful, and it may well be negative. The reason lies in the fact that contentment is not a stimulus to action like discontent. It must of course be recognized that there is a good deal of what I may call stimulated discontent, for many political leaders find it useful to stir up discontent among their adherents, even though these may really be of the contented type. Leaving aside this stimulated discontent, a man, who has the spur of his own genuine discontent to drive him, will struggle harder to achieve success than will the contented type. On the average, he will be more successful, but the success will not content him, so that he will always be spurred on to further efforts." - The Next Million Years by Charles Galton Darwin, Page 161

"There are no doubt many causes that have led to such relapses into barbarism, but a chief one is the existence of the class of men I have called bullies. Such men are apt to be brave and self-confident, but selfish and concerned only with their personal interests, and above all indifferent to the sufferings of those around them. Such men, always ready to assume leadership, only interested in their own advantage, and indifferent to the fate of their fellows, are perfectly adapted instruments for destroying the delicate balance of civilization." - The Next Million Years by Charles Galton Darwin, Pages 162-163

"Originally man was a hunter, and very many people still retain the trace of it in that they find a spontaneous, almost instinctive, joy in the chase, which they can get in no other way. About ten thousand years ago there came the agricultural revolution. This was a totally new thing for man—and indeed for the whole animal kingdom, except for the independent discovery of it by a few insects. At first it can have had no emotional appeal at all, but rather the reverse; the discoverers must have felt they were doing a disagreeable and tedious job and they only did it because it was so clearly advantageous.

For a long time the great majority would retain the emotions of the hunter, and would only cultivate the soil under the impulsion of stark necessity.” - The Next Million Years by Charles Galton Darwin, Page 163

“The practice of agriculture was an acquired character, and so it had to be acquired anew in each generation, and many must have revolted against the tedium and gone back to the more congenial practice of hunting. But there would be some whose nature was more tolerant of farming who would stay farmers, and those of their sons who inherited the taste would continue on the farm, while their brothers would drift back to hunting, so that there would be an "unconscious selection" towards agriculture. The new habit of life would gradually establish itself in some men's heredity, carrying with it an emotional appeal which might ultimately become as strong as had always been the appeal of hunting to the rest of the race.” - The Next Million Years by Charles Galton Darwin, Page 164

“There are a great many people now existing—that is, certainly after less than ten thousand years—who undoubtedly have the instinct for agriculture; these are the people who derive deep emotional satisfaction from gardening, even when they are in no way driven to it by economic necessity.” - The Next Million Years by Charles Galton Darwin, Page 164

“The same sort of thing must be happening with the urban revolution. In China and the Levant this goes back for several thousand years, and already the promotion of the taste for civilization from an acquired to an inherent human character must have begun, but for most of the world this can hardly be so yet. After all, in western Europe and America, it is hardly more than thirty generations since most of the ancestors of the present city dwellers were completely barbarous, and it is therefore not surprising that many of their descendants should regard civilization as a disagreeable necessity without emotional appeal.” - The Next Million Years by Charles Galton Darwin, Pages 164-165

“This explains why so many civilizations have been rather short-lived, but it also answers the question whether man really likes being civilized. There can be no doubt whatever of the advantage of being civilized, in that it permits of larger populations, and these will prevail by their numbers against the smaller populations of barbarism. Some of the citizens may not like being civilized at the present time, but that does not matter, for in due course their descendants will grow to like it emotionally and instinctively, by the same process of "unconscious selection" from among them, as has happened with agriculture. The process has begun already, and in the course of a few thousand years at most, a great fraction of mankind will feel spontaneously the emotional appeal of civilization.” - The Next Million Years by Charles Galton Darwin, Page 165

“If the agricultural revolution has followed hunting into our instincts, and if the urban revolution is going the same way, what about the scientific revolution, which has only just begun? The majority of mankind certainly have no taste for science; they regard the subject as a disagreeable necessity only practised for its obvious material advantages, and they relapse from it with enthusiasm towards the more instinctive tastes of the earlier revolutions. Nevertheless, the advantages of the new acquired character are evident, and there can be little doubt that it will follow the same course as the previous ones by the gradual selection of those who find the new system naturally congenial. In this way I shall expect that before the end often thousand years, science will make an emotional appeal to the instincts of a majority of the human race, of the same intensity as the emotions they now derive from the arts of the

city, from the garden and from the chase." - The Next Million Years by Charles Galton Darwin, Pages 165-166

"Thus anyone who hopes that some rare, large, unforeseeable occurrence may better the fate of humanity is almost certain to be disappointed, for it is enormously more likely to worsen it. The best hopes of benefiting humanity are to be based not on this, but on the working of small changes and the law of large numbers, by which there is at least some prospect little by little of improving the condition of the world." - The Next Million Years by Charles Galton Darwin, Page 170

"The central feature of human history must always be the pressure of population. Man, the wild animal, will obey the law of life and will tend to multiply until he is limited by the means of subsistence. This is the normal condition of the world, and it carries the consequence that the final check on population is by starvation. There will be a fraction of humanity, a starving margin, who have got to die simply because not enough food can be grown to keep them alive. The death may be directly due to intermittent famines, or to diseases caused by malnutrition, or it may be due to warfare; for when a country is dying of starvation and sees, or thinks it sees, a neighbouring country with plenty to eat, it would be beyond most human nature to accept certain passive death instead of possible active death." - The Next Million Years by Charles Galton Darwin, Page 170-171

"The social sense of any community, and its immediate practical interest, will not tolerate living in contact with the sufferings of its own starving margin, if it is in any way possible to relieve them. The relief will all too frequently involve bad agricultural practice which will ruin the land in the long run, but short-term necessity will always prevail against long-term prudence. What is the good of telling a man that he must die now for fear that his grandson may be short of food a century hence? So all over the world there will be immediate pressure to produce more food, and the forecast of the future numbers of mankind is the same thing as the forecast of the future of agriculture, but unfortunately it will all too often not be the ideally best agriculture." - The Next Million Years by Charles Galton Darwin, Page 173

"So it may be assumed that the total living matter of the earth is roughly constant, and all that man can hope to do is to convert more of it to his own use. This he does by promoting the growth of particular types of plant at the expense of the rest; it does not increase the total amount of living matter, for there must be less vegetable life in a wheat field, than in the same field when it is let to run wild." - The Next Million Years by Charles Galton Darwin, Page 174

"Now under the pressure of his needs man has already exploited to a very great extent the more fertile soils in many parts of the world, but he has only succeeded in replacing the wild plants by food plants through the liberal use of fertilizers." - The Next Million Years by Charles Galton Darwin, Page 174

"But on the whole to develop further food supplies means devoting inferior lands to agriculture, and such lands will call for an even greater use of fertilizers. So the possibility of greater supplies of food may be assessed by the available supply of fertilizers." - The Next Million Years by Charles Galton Darwin, Page 174

"It may then be that the future numbers of humanity will depend on the abundance in the surface of the earth of the chemical elements which are necessary for life. Most of them are abundant enough to raise

no difficulty, either because they occur in practically unlimited quantities, or because only small quantities are needed." - The Next Million Years by Charles Galton Darwin, Page 174

"Two only deserve comment, nitrogen and phosphorus." The Next Million Years by Charles Galton Darwin, Pages 174-175

"The supply of nitrogen in the air is quite unlimited, but it is not easily available to plants by natural processes, and to supply it in sufficient quantities for agriculture demands a considerable amount of mechanical power. This method of getting nitrogen is of course already common practice, and provided enough work is done to win it, there seems no reason to think that nitrogen need ever run short. The question of phosphorus is far more serious, though less of it is needed. At the present time it cannot be said to be actually in short supply, though even now it is commercially very profitable to mine fossilized phosphorus deposits, and they are used even in the soils which are naturally fertile. There are great tracts of land, in particular in Africa, which are permanently deficient in phosphorus, and these can never be raised to the fertility of the more favoured regions, unless large quantities of it can be supplied to them. So it may well be that the future numbers of the human race will depend on the abundance of phosphorus in the earth's surface." - The Next Million Years by Charles Galton Darwin, Page 175

"All existing animals depend on the vegetable kingdom for the supply of the constituents of their bodies, but man might aspire to free himself from this limitation. It may well be that some day it will be found possible to synthesize from their component elements some of the exceedingly complicated molecules which make up the important proteins." - The Next Million Years by Charles Galton Darwin, Pages 175-176

"The essential first step is to do this on the laboratory scale, but even if this was accomplished it would be a very different thing to make them in bulk, and it would constitute a problem of chemical engineering very far beyond any that has yet been dreamed of. It is perfectly open to anyone to disagree, but I simply cannot believe that there will ever exist factories capable of turning inorganic materials directly into food, so that they should be able to do it on a scale which could supply the diet of thousands of millions of mankind. Unless it could be done on this scale it would not have any material effect on the numbers of humanity." - The Next Million Years by Charles Galton Darwin, Page 176

"I have already touched on the possibility that man might some day make grass into an article of human diet, which is in effect only to say that he might discover a more efficient way of eating it than through the medium of beef. But it is to be remembered that the ox has to graze most of the time in order to get enough protein even for its own body, and this shows that only a small fraction of the grass could be really useful to man. The process of directly extracting the protein might be more efficient than making the ox do it, but it would hardly be hundreds of times more efficient. And it is at least possible that, when the plant-breeder had modified the grass into being rich in proteins, he would find it demanded fertilizers on such a large scale, that it would be more profitable to use them instead for growing wheat." - The Next Million Years by Charles Galton Darwin, Page 176

“A quite different suggestion that has been made, is that food supplies could be increased to an enormous extent by the cultivation of the vast areas of the ocean. The prospects do not look at all good.” - The Next Million Years by Charles Galton Darwin, Pages 176-177

“We know that every spring the plankton grows so fast that in a few weeks it has stripped the upper layers of the ocean bare of some of the chemical salts needed for life. To get large food supplies out of the sea would therefore demand much more than the mere harvesting of the plankton, though this would itself be a very formidable task indeed. Either it would be necessary to expend an enormous amount of power in churning up the ocean, so as to make available the salts from the unimpoverished depths, or else fertilizing chemicals would have to be poured into the sea on a quite fantastic scale.” - The Next Million Years by Charles Galton Darwin, Page 177

“In view of the fact that it is only the existing vegetable kingdom diet can be exploited, I do not believe there will be any revolutionary changes in agriculture but only steady improvements; the improvements will, so to speak, be described by increases in percentages, not by multiples of the present yields. The world will be covered by a population of the same sort or density as is now found in its richer agricultural districts, in countries such as China, India or much of Europe;” - The Next Million Years by Charles Galton Darwin, Page 177

“As I have pointed out short-term necessity is often likely to interfere with really good cultivation, but even if this good cultivation could be assumed, it may be estimated that the population of the world is never likely to be more than about three to five times its present numbers.” - The Next Million Years by Charles Galton Darwin, Page 178

“The conditions of population pressure must be expected to be the world's normal state, but it is not of course a constant state, for there have at intervals been what may be called golden ages, periods when for a time a part of the world could forget about the starving margin.” - The Next Million Years by Charles Galton Darwin, Page 178

“Now we are living in or perhaps at the end of a golden age, which may well prove to have been the greatest golden age of all time, and we too are apt to be warped by the feeling that it is a normal time.” - The Next Million Years by Charles Galton Darwin, Pages 178-179

“Our golden age came about with comparatively little harm to others; it was mainly through mechanical discoveries which made possible transportation on a great scale, so that vast new areas of the world could be opened up for agriculture.” - The Next Million Years by Charles Galton Darwin, Page 179

“It is true that this was done largely at the expense of the American Indian, and his treatment often does not make a pretty story, but still it was a case of many hundred millions prospering at the expense of a few millions, and so the proportion of suffering inflicted to benefit received must have been far smaller than in most of the previous golden ages. The chief benefit was of course to the white races of the Atlantic seaboard, who for more than a century have been able to forget about their starving margin, but it has by no means been limited to them, for many of the other races have benefited too, as is witnessed by the great increases of population of India and Africa, though in these parts of the world they have not

been so easily able to forget their starving margins.” - The Next Million Years by Charles Galton Darwin, Page 179

“We are again becoming very conscious of the world's population problem, but now there are no frontiers or unknown parts of the world into which to expand, and so our golden age is probably near its end.” - The Next Million Years by Charles Galton Darwin, Pages 179-180

“No one would dispute that there are some new troubles in the world which were not foreseen, but they have come about precisely through the successful solution of problems which man has always been trying to solve, though never before with much success. He has always aimed at making a better life by curing disease, by prolonging life and by enlarging his communities so as better to spread and share the risks of the world. Suddenly through the methods of science, in particular by the new methods of communication and transportation and by medical science, he finds that all these aims are achieved, but he discovers that they lead to new troubles he had not had the imagination to think of. So now he is blaming those who have done exactly what he asked, because he finds he does not like a few of the consequences, and he forgets that he is all the time receiving benefits out of all proportion to these troubles.” - The Next Million Years by Charles Galton Darwin, Page 181

“These would never have arisen but for the developments of pure science, which is primarily an intellectual pursuit, studied for its own interest rather than for any intention of benefiting humanity. It is fortunate that there are many men who are driven by this purely intellectual urge, for knowledge would never have advanced far if it had only been stimulated by the motive of practical benefit to humanity. It is the pure scientist who has opened up new realms of thought to the rest of the world, and the advance continues.” - The Next Million Years by Charles Galton Darwin, Page 182

“I have already referred to the possibility of quite new sources of food, and I need not enlarge on that further.” - The Next Million Years by Charles Galton Darwin, Page 183

“Another type of discovery may be connected with hormones, those internal chemical secretions which so largely regulate the operations of the human body. The artificial use of hormones has already been shown to have profound effects on the behaviour of animals, and it seems quite possible that hormones, or perhaps drugs, might have similar effects on man. For example, there might be a drug, which, without other harmful effects, removed the urgency of sexual desire, and so reproduced in humanity the status of workers in a beehive.” - The Next Million Years by Charles Galton Darwin, Page 183

“Or there might be another drug that produced a permanent state of contentment in the recipient—after all alcohol does something like this already, though it has other disadvantages and is only temporary in its effects. A dictator would certainly welcome the compulsory administration of the "contentment drug" to his subjects.” - The Next Million Years by Charles Galton Darwin, Page 183

“Another possible, though rather remoter, discovery suggests the most curious consequences; this is the control of the relative numbers of the two sexes. It is known that the sex of a child is carried by the sperm, not the ovum, and it is at least imaginable that some method could be found for sorting out those of the sperm cells which carry the male or the female character. It would thus become possible to regulate how many men or women there should be in a population. If such a practice could be

developed it is sure that for a time there would be a great unbalance in populations. A nation with ambitions for conquest would produce a large number of men for its soldiers, but would pay for it by not having enough women to give birth to the soldiers for succeeding generations. On the other hand, just as the stockbreeder keeps few bulls and many cows, another nation might decide that it needed few men in order to maintain its numbers. Would such a predominantly female population be able to stand up against the male one, or would a "rape of the Sabine women" rectify the disproportions?" - The Next Million Years by Charles Galton Darwin, Pages 183-184

"To produce effects of these kinds there must be a master, and the master must be above and not subject to the procedure he is enforcing on his subjects. The dictator could not afford himself to take the "contentment drug", because if he did so his capacity for rule would certainly degenerate." - The Next Million Years by Charles Galton Darwin, Page 184

"It always comes back to the same point, that to carry out any policy systematically in such a way as permanently to influence the human race, there would have to be a master breed of humanity, not itself exposed to the conditions it is inducing in the rest. The master breed, being wild animals, would be subject to all the fashions, tastes and passions of humanity as we know it, and so would never have the constancy to establish for generation after generation a consistent policy which could materially alter the nature of mankind." - The Next Million Years by Charles Galton Darwin, Pages 184-185

"Since in the normal condition of the world there will be a margin of every population on the verge of starvation, it seems likely that there will have to be a revision of the doctrine of the sanctity of the individual human life. In the old days the doctors were under the obligation of doing all they could to preserve any life, though they had no great success in their efforts; now it is hardly too much to say that most diseases have come under control, or anyhow to judge by recent progress most of them soon will. But is the world the better for having a large number of healthy people dying of starvation, rather than letting them die of malaria? One of the justified boasts of recent times has been the great decrease that medicine has made in infant mortality." - The Next Million Years by Charles Galton Darwin, Page 185

"Whereas in the old days a mother might bear ten children and have only two survive, now she may bear only three and she will be regarded as very unlucky if all do not survive. But the difficulty in the world is going to be that the number of people born is too great for the food supplies, so that a fraction must die anyhow; may it not be better that they should die in infancy? The truth is that all our present codes about the sanctity of human life are based on the security of life as it is at present, and once that is gone they will inevitably be revised, and the revision will probably shock most of our present opinions." - The Next Million Years by Charles Galton Darwin, Pages 185-186

"A very great change in world economics is inevitable when the accumulated stocks of coal and oil are exhausted. In the scale of human lives this will of course be a gradual process, marked by their slowly growing rarer, but on the scale of a million years the crisis is practically with us already." - The Next Million Years by Charles Galton Darwin, Page 186

"If it should prove impracticable to get the energy directly from sunlight, there is the possibility of getting it by the intensive growing of vegetables, say by turning potatoes into industrial alcohol. But if there is

always to be a margin of starving humanity, is it not probable that the potatoes will all have to be eaten before ever they are allowed to reach the distilleries? A necessary condition then for getting energy out of vegetables is that it should be found possible to grow the vegetables under conditions where they do not require soil that might be used directly for food production." - The Next Million Years by Charles Galton Darwin, Pages 186-187

"But it does seem very possible that some part of the plan should be carried out, so that there should be a considerable supplementation to the large amount of energy we already get from water power, which does of course provide energy out of income." - The Next Million Years by Charles Galton Darwin, Page 187

"The general picture of the economic condition of the world then is that the chief centres of power production, and so of the most elaborate civilization, will be the regions where there is water power, that is speaking rather loosely, mountainous regions. It will be these that are the centres of manufacture, and they will exchange their manufactures for the surplus food produced in the agricultural regions." - The Next Million Years by Charles Galton Darwin, Page 187

"There will also be large "power farms" in various parts of the world, storing energy, either by some direct mechanism, or through the intermediary of vegetables." - The Next Million Years by Charles Galton Darwin, Pages 187-188

"It may be guessed that it will be what I may call the mountaineers, who possess the most readily available energy, who will become dominant; through their wealth they will tend to have the highest culture, since culture most easily comes from the leisure created by wealth. It will be they who will tend to rule the world on account of their economic advantages, and to judge by most past experience they will be hated by the others for it." - The Next Million Years by Charles Galton Darwin, Page 188

"Most of the time the mountaineer will have the advantage, but the farmer being the food producer is bound to have the advantage in times of famine, which will not be infrequent. And there will be parts of the world that relapse frankly into barbarism; they will be the less fertile regions which could not produce much food, so that the more civilized people would get no advantage from exploiting them. But there will be other regions which also relapse into barbarism, though the fertility of the soil could support a greater population than it in fact bears. It is to be expected that such a state of affairs will not usually be tolerated by the civilized countries, who will conquer them, and export their own starving margins to fill up the vacant places." - The Next Million Years by Charles Galton Darwin, Page 188

"The metallurgical value of gold is not very great, and its mystical value is dead, so that it is not to be expected that it will survive. It would seem that in the long run there is likely to be some uncontrollable medium of value, functioning in the same sort of manner that gold used to do, instead of the present manipulated systems which are so liable to political abuse. Though no doubt there will be variations through the ages, it is hard to think of anything having a greater simplicity than a monetary system and therefore presumably that will prevail most of the time." - The Next Million Years by Charles Galton Darwin, Page 189

“As to the less successful members, the standard of living of any community living on its real earnings, as the communities of the future will have to do, is inevitably lower than that of one rapidly spending the savings of hundreds of millions of years as we are doing now. There will also be the frequent threat of starvation, which will operate against the least efficient members of every community with special force, so that it may be expected that the conditions of their work will be much more severe than at present.” - The Next Million Years by Charles Galton Darwin, Page 189

“Even now we see that a low standard of living in one country has the advantage in competing against a high standard in another. If there is work to be done, and, of two men of equal quality, one is willing to do it for less pay than the other, in the long run it will be he who gets the work to do. Those who find the bad conditions supportable will be willing to work harder and for less reward; in a broad sense of the term they are more efficient than the others, because they get more done for less pay.” - The Next Million Years by Charles Galton Darwin, Pages 189-190

“One of the triumphs of our own golden age has been that slavery has been abolished over a great part of the earth. It is difficult to see how this condition can be maintained in the hard world of the future with its starving margins, and it is to be feared that all too often a fraction of humanity will have to live in a state which, whatever it may be called, will be indistinguishable from slavery.” - The Next Million Years by Charles Galton Darwin, Page 190

“In the political sphere it must be recognized that there have always been a great many different forms of government which have shown that they can work in practice, and so it is to be expected that the same will be true in the future. The world will be a sort of museum of different methods of ruling mankind. There will be autocracies, oligarchies, bureaucracies, democracies, theocracies and even peaceful anarchies, and no doubt each of them will produce a special political philosophy intended to justify its own procedure against all rivals.” - The Next Million Years by Charles Galton Darwin, Page 190

“Whatever forms the government may take, there can be little doubt that the world will spontaneously divide itself into what I shall call provinces, that is to say regions, though with no permanently fixed boundaries, which possess some homogeneity of climate, character and interests. I use the same word whether the different provinces are federated together, or whether they are what we should now call separate sovereign states.” - The Next Million Years by Charles Galton Darwin, Page 191

“How large will these provinces tend to be? That will depend on the means of communication and transport, and so once again there arises the question of whether the fuel problem is solved wholly or partially or not at all.” - The Next Million Years by Charles Galton Darwin, Page 191

“In the past the chief means of communication was the horse, and the countries of Europe are still mostly of a size adapted to suit this almost extinct means of transport, though some of the more newly formed ones do show a trace of the influence of the railway. None of them are really of a size suited to the motor-car or the aeroplane, or to present power production, whether by coal or water-power, which cuts right across the national boundaries.” - The Next Million Years by Charles Galton Darwin, Page 191

“If the fuel problem is solved completely, so that mechanical power and transportation is available in the future to a greater extent even than at present, then the provinces will be large; for example, the whole

of Europe may well be one, and the whole of North America another. Even if no solution were found to the fuel problem, the world would not revert to its old conditions, because, even if transportation became difficult, intercommunication would still be easy by telegraph." - The Next Million Years by Charles Galton Darwin, Page 191

"The horse might become important again, and at a guess the provinces would tend to be about as large as the present countries of Europe. In this case, with its greatly increased future population, North America might be expected to break up into a dozen provinces or so. My own conjecture about fuel has been that something intermediate will happen, in that power supplies will not be as easy as they are now, but that by greatly increased effort they will be brought to something not very far below the present level. In this case North America might fall into four or five provinces, and western Europe into one or two; it is never to be expected that there will be any permanence about the numbers of them or about their boundaries." - The Next Million Years by Charles Galton Darwin, Pages 191-192

"It is too much to expect that there can ever be a permanent world government benevolently treating all of them on a perfect equality; such an institution could only work during the rare occasions of a world-wide golden age." - The Next Million Years by Charles Galton Darwin, Page 192

"But if there are to be starving margins of population in most parts of the world, mere benevolence cannot suffice. There would inevitably be ill feeling and jealousy between the provinces, with each believing that it was not getting its fair share of the good things, and in fact, it would be like the state of affairs with which we are all too familiar." - The Next Million Years by Charles Galton Darwin, Pages 192-193

"If then there is ever to be a world government, it will have to function as governments do now, in the sense that it will have to coerce a minority—and indeed it may often be a majority—into doing things they do not want to do." - The Next Million Years by Charles Galton Darwin, Pages 192-193

"In the light of these considerations it is to be expected that a single government of the earth will not arise very frequently. Most of the time the provinces will be nearly independent states, which form alliances with one another so as to compete against rival alliances. It will be the old story of power politics again. Now and then a Napoleon may arise, and unite some of the stronger provinces, and with their help he may overcome the rest. For a time he will form an unquiet world government, but after a time his dynasty will decay and the world will go back to the condition of the contending provinces." - The Next Million Years by Charles Galton Darwin, Page 193

"Here again much depends on the fuel problem. If transportation is easy, world conquest will be easier both for military reasons and because the more uniform culture should make the world government more acceptable." - The Next Million Years by Charles Galton Darwin, Page 193

"For the government of the separate provinces it is no use hoping that democracy could often be possible, for the very simple reason that a hungry man will vote for his next meal, rather than for reasons of state. Even at the present time the attempt to import democratic institutions into poverty-stricken countries has been a failure. A necessary condition for democracy is wealth, and the wealth must not be concentrated in too few hands; the lack of this diffusion of wealth is the reason why some

rich countries, such as imperial Rome, failed to give democracy to their peoples." - The Next Million Years by Charles Galton Darwin, Pages 193-194

"Widespread wealth can never be common in an overcrowded world, and so in most countries of the future the government will inevitably be autocratic or oligarchic;" - The Next Million Years by Charles Galton Darwin, Page 194

"Occasionally through conquest, or perhaps through being first in the field with a new discovery, some region will experience a golden age, and it may —as we ourselves have succeeded in doing—develop for a time a system of true democratic institutions." - The Next Million Years by Charles Galton Darwin, Page 194

"it is whether the attack or the defence is likely to be the stronger or, putting it figuratively, whether the cavalry or the infantry is to rule the battlefield. The importance of the question may be seen from past history. After the decay of the Roman Empire, the superiority of the cavalry led to more than five hundred years of barbarism in Europe, during which turbulent knights in armour, possessing little merit but a narrow skill in the use of their arms, could hold the world to ransom. They nearly succeeded in destroying the last surviving vestiges of civilization, and it was only later, through the creation of organized armies, helped by the invention of gunpowder, that the infantry again became the predominant arm. After this it became unprofitable to conduct aggressive war in the irresponsible manner that had been profitable earlier, and with this change gradually order and civilization could return to western Europe." - The Next Million Years by Charles Galton Darwin, Pages 194-195

"In very recent times there has been a threat that once again the cavalry, in the form of the tank and the aeroplane, might become superior to the infantry. The danger is by no means over, but the experience of the recent war docs suggest, rather contrary to expectations, that the infantry still reigns on the battlefield." - The Next Million Years by Charles Galton Darwin, Page 195

"However, there is a stronger reason which seems to safeguard the future of civilization from destruction by the cavalry. This is that it calls for a very high pitch of civilization to make a tank or an aeroplane. It is by no means unlikely that at some time or other one of the world's provinces may establish itself as a military autocracy and conquer the rest of the world, but to be successful it would have to be—and to stay—at the peak of civilization." - The Next Million Years by Charles Galton Darwin, Page 195

"As to what weapons will be used in war, much will of course depend on how far the fuel problem is solved, but perhaps less than in other fields of activity, because armies and navies always claim, and usually receive, the highest priority in the satisfaction of their demands." - The Next Million Years by Charles Galton Darwin, Page 195

"It is to be presumed that existing weapons will be improved, that this will be true of both offensive and defensive ones, and that on the whole in the long run the improvements will cancel out. It might be thought natural for me to speculate on the future of the atom bomb, but I shall not do so here, as it is too early to form a critical opinion. Whenever a new weapon is invented, a surge of unreasoning horror goes through the world, which has little relation to the weapon's absolute value. This was so at the time of the introduction of gas-warfare, which military opinion now tends to regard as an inferior weapon,

and though the atom bomb must be accepted as far more important, there has not yet been time to assess it properly. The same is true of the various forms of biological warfare that have been considered, and no doubt there will be other wholly new weapons invented from time to time. All these weapons will increase the destructiveness of war, but it must not be forgotten that at the same time there will also be inventions which increase the recuperative power of the defence." - The Next Million Years by Charles Galton Darwin, Pages 195-196

"There are two rather different incentives that lead to war. One is fanaticism, the other self-interest. Fanatical wars have been rather rare, and fortunately so, since under the stimulus of a fanatical creed man is ready to inflict, and also to suffer, brutalities to a degree that would hardly be believed possible by those who do not share the creed. It is to be expected that at intervals there will again be such wars." - The Next Million Years by Charles Galton Darwin, Page 196

"In an over-populated world it is inevitable that there will be a greater callousness about human life, and so it is to be expected that their ferocity will be increased, perhaps even beyond the rather high standard that has been set by the religious wars of the past." - The Next Million Years by Charles Galton Darwin, Page 196

"Wars stimulated by the milder motive of self-interest may well be more frequent. Here the incentive will often be land-hunger, the wish to find land for a province's starving margin at the expense of another province. In view of the cheapened value of human life there is little likelihood that the hostile population will be treated in a more humane manner than has been the custom in the past, but it will be to the interest of the conqueror to occupy the enemy's land without destroying it. This means that many of the most destructive weapons would not be used, neither the atom bomb which might make the ground uninhabitable for years, nor biological warfare, in any form which might have the effect of making it permanently infertile. This consideration may moderate the evil effects of war to a small extent, but, regarded generally, there is no reason to foresee that war in the future will be any less dreadful than it has been in the past." - The Next Million Years by Charles Galton Darwin, Pages 196-197

"The Chinese Empire has been civilized for over three thousand years, and until very recent times has enjoyed a very fair measure of isolation. Broadly speaking, during all that time it has retained the same general characteristics." - The Next Million Years by Charles Galton Darwin, Page 198

"In its forms of government it is true that China seems never to have produced anything like European democracy, but this lack is offset by the creation of a highly organized civil service, not merely centuries but millennia before anything of the kind existed in Europe." - The Next Million Years by Charles Galton Darwin, Page 198

"All the time there has been a liability to famines, which have killed off millions. The perpetual presence of a margin of starving humanity has set a low value on human life, and has made for callousness in regard to the sufferings of the people. This has led to much cruelty, of a kind we are unfamiliar with now, though it could have been matched anywhere in Europe a few centuries ago." - The Next Million Years by Charles Galton Darwin, Page 198

“but even in this we have to concede that the Confucian philosophy has lasted far longer than any of the philosophies of the West. It would seem that in its constancy of character, both in its virtues and in its defects, the Chinese civilization is to be accepted as the model type of a civilization to a greater degree than any of the other civilizations of the world.” - The Next Million Years by Charles Galton Darwin, Page 199

“There have not been a great many different civilizations in all, so that it is not very safe to generalize; but admitting that some have disappeared leaving no heirs, still the general conclusion must be that in the main there has been at least some survival, if not in the place of origin, then elsewhere. However, that may be, our present civilization is in an incomparably stronger position, for it is dominated by the Scientific Revolution, which, as I have tried to show, makes it basically different from all previous civilizations.” - The Next Million Years by Charles Galton Darwin, Page 199

“The Scientific Revolution has introduced ways of thinking, which can claim a quality of universality, because they are objective and nearly independent of aesthetic tastes.” - The Next Million Years by Charles Galton Darwin, Page 199

“Even now the community of scientists is quite international, so that they can discuss together the matters that concern them without any thought of national or racial differences. This has never been true of ideas in art, philosophy or religion.” - The Next Million Years by Charles Galton Darwin, Pages 199-200

“The Scientific Revolution has changed the world materially in innumerable ways, but perhaps the most important of all is that it has provided a universality in methods of thought that was wanting before. So there is an even stronger reason to believe that the new culture cannot die, than ever held for any of the old civilizations; it has only got to survive in one part of the earth for it to be recoverable everywhere. Even the old civilizations survived for the most part, and it can be regarded as certain that the new culture will be inextinguishable.” - The Next Million Years by Charles Galton Darwin, Page 200

“A much more difficult question to answer is the question whether civilization will be retained within the same races, or whether there will have to be a perpetual renewal from more barbaric sources. Western Europe, which largely provided the barbarians who recreated the Roman civilization, is itself at the present time in imminent danger of committing suicide.” - The Next Million Years by Charles Galton Darwin, Page 200

“The new developments in birth-control make the threat a great deal more formidable, but in the long run I do not think that it is to be feared. There are already many people with a natural instinctive wish for children, and this wish is sometimes strong enough to outweigh the economic disadvantage which undoubtedly at present attaches to having a family. Such people will tend to have larger families than the rest, and in doing so will at least to some extent hand on the same instinctive wish to a greater number in the next generation.” - The Next Million Years by Charles Galton Darwin, Page 201

“The first nation or race which can keep its civilization, and at the same time superpose on it this change in the balance of instincts, will have the advantage over all others, both the civilized races that lack the

instinct, and the barbarians who have not needed it for their survival. This nation will in consequence dominate the world." - The Next Million Years by Charles Galton Darwin, Page 201

"In the history of mankind creeds will continue to be of very great importance. Among the most important there will always be the creeds, which, without undue fanaticism, inculcate a strong sense of social obligation, since it is only through such creeds that life is possible in crowded communities." - The Next Million Years by Charles Galton Darwin, Page 202

"There will also no doubt often be fanatical creeds to disturb the peace of the world, and there will be others to comfort the world. I shall not attempt to conjecture what the tenets of these last will be; their main function is to act as a solace to their believers in the very bleak world I have described. It is only this that makes the world tolerable for many people, and this will be much more true in times of real hardship, than in periods of relatively easy prosperity like the present." - The Next Million Years by Charles Galton Darwin, Page 202

"It cannot be presumed with any confidence that purely superstitious creeds will always be rejected by civilized communities, in view of the extraordinary credulity shown even now by many reputedly educated people. It is true that there may not be many at the present time, whose actions are guided by an inspection of the entrails of a sacrificial bull, but the progress has not been very great, for there are still many believers in palmistry or astrology. It is to be expected then that in the future, as in the past, there will be superstitions which will notably affect the course of history, and some of them, such as ancestor-worship, will have direct effects on the development of the human species." - The Next Million Years by Charles Galton Darwin, Page 202

"But superstitious creeds will hardly be held by the highly intelligent, and it is precisely the creed of these that matters." - The Next Million Years by Charles Galton Darwin, Page 203

"Is it possible that there should arise a eugenic creed, which—perhaps working through what I have called the method of unconscious selection— should concern itself with the improvement of the inherent nature of man, instead of resting content with merely giving him good but impermanent acquired characters? Without such a creed man's nature will only be changed through the blind operation of natural selection; with it he might aspire to do something towards really changing his destiny." - The Next Million Years by Charles Galton Darwin, Page 203

"The regions of the world will fall into provinces of ever-changing extent, which most of the time will be competing against one another. Occasionally—more rarely, than has been the case in China—they will be united by some strong arm into an uneasy world-government, which will endure for a period until it falls by the inevitable decay that finally destroys all dynasties. There will be periods when some of the provinces relapse into barbarism, but all the time civilization will survive in some of them. It will survive because it will be based on a single universal culture, derived from the understanding of science; for it is only through this understanding that the multitudes can continue to live." - The Next Million Years by Charles Galton Darwin, Pages 203-204

“On this basic culture there will be overlaid other cultures, often possessing a greater emotional appeal, which will vary according to climate and race from one province to another.” - The Next Million Years by Charles Galton Darwin, Page 204

“It is for others, better versed than I am in the biological sciences, to work out these laws, and it is in all humility that I put forward the basis, on which, it may be, that they could be founded. The first principle is that man, as an animal, obeys the law of variation of species, which condemns human nature to stay nearly constant for a million years.” - The Next Million Years by Charles Galton Darwin, Page 206

“The second is that man is a wild animal, and that doctrines drawn from the observation of domestic animals are quite inapplicable to him. The third principle is the non-inheritance of acquired characters, a principle familiar in animal biology, but all too seldom invoked in connection with human beings. If these, and any further principles as well, or any alternatives to them, were accepted, it might sometimes be possible through them to show up the absurdities of bad statesmanship, and certainly it would be the part of a wise statesman to work within their limitations, because only so could he hope to achieve success.” The Next Million Years by Charles Galton Darwin, Page 207

“Attempts at improving the lot of mankind have all hitherto been directed towards improving his conditions, but not his nature, and as soon as the conditions lapse all is lost. The only hope is to use our knowledge of biology in such a way that all would not be lost with the lapse of the conditions. The principles of heredity offer an anchor which will permanently fix any gains that there may be in the quality of mankind.” - The Next Million Years by Charles Galton Darwin, Page 208

“I do care very much about the future of the world, and I want most intensely my own descendants to play their part in it. However bleak the future, I am not content with the thought that it should be a world in which I have had no continuing part. No matter whether in the long ages to come life is to be a joy or a misery—and certainly much of it will be a misery—it will be an adventure that is well worth while.” - The Next Million Years by Charles Galton Darwin, Page 208

Here's a few other threads I've made that go into different aspects of the world government conspiracy and agenda. Some of these books also address the eugenics and depopulation aspect of the New World Order.

List of Threads:

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 1)

https://archive.4plebs.org/pol/thread/370693820/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 2)

https://archive.4plebs.org/pol/thread/438769754/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 3)

https://archive.4plebs.org/pol/thread/457828884/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 4)

https://archive.4plebs.org/pol/thread/495127074/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 5)

https://archive.4plebs.org/pol/thread/502288043/

Rockefeller Foundation, Rockefeller Brothers Fund and Rockefeller "Philanthropy" thread.

https://archive.4plebs.org/pol/thread/367027212/

Memoryholed/Redpill Documentaries, Articles, Videos, etc

https://archive.4plebs.org/pol/thread/356397077/

Elite Bloodline Central Banking Members

https://archive.4plebs.org/pol/thread/419378896/

https://archive.4plebs.org/pol/thread/351931508/

Information on Rothschild family:

https://archive.4plebs.org/pol/thread/380174569/

List of Roundtable Group member CEOs, Board of Directors and executives.

https://archive.4plebs.org/pol/thread/383999350/

Depopulation Writings and information:

https://archive.4plebs.org/pol/thread/385383532/

Russia in the Shadows by H.G. Wells Analysis:

https://archive.4plebs.org/pol/thread/410957172/

Fabianism and the Empire: A Manifesto by the Fabian Society by George Bernard Shaw Analysis:

https://archive.4plebs.org/pol/thread/415350512/

UNESCO: Its Purpose and Its Philosophy by Julian Huxley Analysis:

https://archive.4plebs.org/pol/thread/423609550/

The Impact of Science on Society by Bertrand Russell Analysis:

https://archive.4plebs.org/pol/thread/445980732

The Open Conspiracy by H.G. Wells Analysis:

https://archive.4plebs.org/pol/thread/451844211/

The Next Million Years by Charles Galton Darwin Analysis:

https://archive.4plebs.org/pol/thread/490184909

Open Society Foundations Information

https://archive.4plebs.org/pol/thread/369261705/

Elite Bloodline and Secret Society Information on Sport Leagues:

https://archive.4plebs.org/pol/thread/433595063/

Here a few videos about the book The Next Million Years by Charles Galton Darwin in case anybody want another perspective and doesn't have the time to read. I know that was a ton of text, but, like I warned before, these threads get pretty dense.

Videos:

Open Secrets: The Next Million Years:

https://www.youtube.com/watch?v=vfZKX_qdJ5c

Alan Watt On Eugenics & Charles Galton Darwin's "The Next Million Years" (1952) - November 19, 2008

https://www.youtube.com/watch?v=xdxHSCAEGGg

Sir Charles G. Darwin - This I Believe (1950s) - Radio broadcast:

https://www.youtube.com/watch?v=i-fOGQJihFc

The Next Million Years by Charles Galton Darwin (1953):

https://www.youtube.com/watch?v=zX0DIy2z3dI&list=PL9YexTN0J2S-tbcsZ9h2I5K5MZjXiz9C9

Here are some Wikipedia pages that delve into these eugenical organizations, the elite bloodlines who administrate them, and some of their key associations.

https://en.wikipedia.org/wiki/Adelphi_Genetics_Forum

https://en.wikipedia.org/wiki/Charles_Galton_Darwin

https://en.wikipedia.org/wiki/Julian_Huxley

https://en.wikipedia.org/wiki/Francis_Galton

https://en.wikipedia.org/wiki/Harry_H._Laughlin

https://en.wikipedia.org/wiki/Thomas_Robert_Malthus

https://en.wikipedia.org/wiki/Darwin%E2%80%93Wedgwood_family

https://en.wikipedia.org/wiki/Huxley_family

https://en.wikipedia.org/wiki/Royal_Society

https://en.wikipedia.org/wiki/UNESCO

https://en.wikipedia.org/wiki/UNESCO_statements_on_race

https://en.wikipedia.org/wiki/Malthusianism

https://en.wikipedia.org/wiki/Malthusian_League

https://en.wikipedia.org/wiki/American_Eugenics_Society

https://en.wikipedia.org/wiki/Eugenics_Record_Office

https://en.wikipedia.org/wiki/Cold_Spring_Harbor_Laboratory

https://en.wikipedia.org/wiki/Human_Betterment_Foundation

https://en.wikipedia.org/wiki/Race_Betterment_Foundation

https://en.wikipedia.org/wiki/Rockefeller_Foundation

https://en.wikipedia.org/wiki/Fabian_Society

https://en.wikipedia.org/wiki/International_Eugenics_Conference

https://en.wikipedia.org/wiki/International_Federation_of_Eugenics_Organizations

https://en.wikipedia.org/wiki/World_Wide_Fund_for_Nature